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AMERICAN
MISSIONARY
ASSOCIATION

1839 - 1939

FEBRUARY 1939

THE MISSIONARY
HERALD
AT HOME AND ABROAD

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Continuing the *American Missionary* and the
Missionary Herald

Vol. CXXXV

FEBRUARY, 1939

No. 2

Foreword

Every year at this time we emphasize
Race Relations Sunday, giving particular
attention to our Negro associates within the
church. But this year has a special
significance: it is the centennial year of the
old American Missionary Association!
Go back to the day of the slave-ship
trading, and to the beginnings of the
A.M.A. We show some of the develop-
ments of the century, and, for the future,
and a drumbeat for a forward march.

Who's Who in This Issue

Dr. Beard was Secretary of the American
Missionary Association 1886 to 1903, when
he became its honorary Secretary and Editor
of the *American Missionary*; from this post
he retired in 1928. In December, 1934, he
died at the age of 101 years. Mr. Redcay
was on the faculty of the Teachers' College
at Plattsburg, N. Y. Mr. Tripp is con-
nected with the Church Extension Division
of the Board of Home Missions. Mr.
Frederick is minister of the Federated Church
at Randolph, N. Y. Charles Loram, pro-
fessor of education at Yale, was born in
Africa and was in charge under govern-
ment of Native education in Natal. Mrs.
Bordner is Legislative Chairman of the
World Fellowship Council of Congregational
Churchmen in Wisconsin, and president of the
National Council of Church Women.
Miss Moore is a newspaper woman in New
Haven. The other names appear in the
directory of the Boards in the back of the
magazine.

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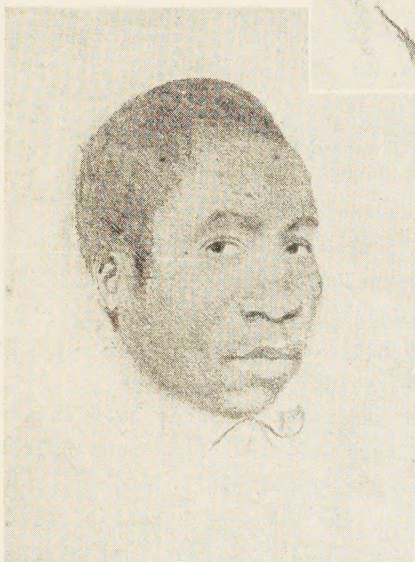
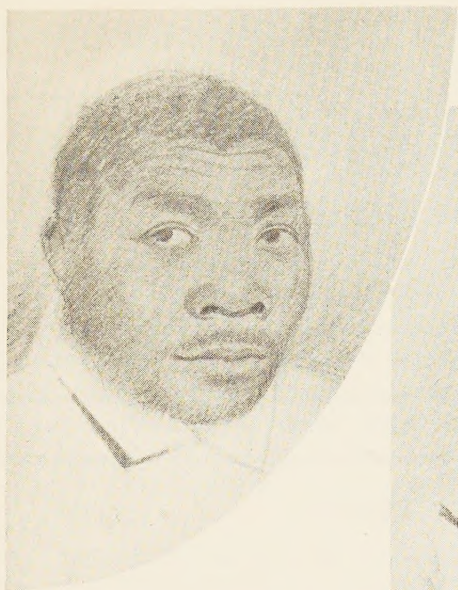
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OUR COVER

Shows a student at Lincoln Normal School, Marion, Alabama. Sec-
retary Brownlee says: "Even though the American Missionary Associa-
tion has a century behind it, we are still 'working to beat the band.'"



SKETCHES OF NATIVE
AFRICANS ABOARD
L'AMISTAD



What Happened One Hundred Years Ago

by Augustus Field Beard

(Reprinted from "A Crusade of Brotherhood")

In the spring of 1839 a number of Africans near the West coast were kidnapped by some of their own countrymen who acted as agents of Spanish slave-traders, and were placed on board a Portuguese slaver, which took them to Havana, where they were sold to two Cubans, the largest purchaser taking forty-nine of them for \$450 each.

A little schooner of about sixty tons was chartered to take them to Guanaja, another Cuban port. They had been brought over in irons, but it was thought to be unnecessary to chain them down on this short lasting voyage.

One of them asked the cook where they were being taken, and was told that they were going to be killed and eaten. This cruel jest was taken for literal fact, and since they were to be killed, it seemed to them that it could be no worse if they were killed in making a strike for their liberty.

Their chief was a tall, stalwart African with a bold spirit. During the second night and under his lead they rose against their captors. The captain of the schooner was killed by this chief, as was the cook whose untimely pleasantry roused the captives. The cabin-boy, Antonio, a mulatto slave of the captain, and Ruiz, one of the slaves' purchasers, were secured and bound. The other purchaser, Montez, was severely wounded.

The crew took to one of the vessel's boats and escaped. It was the design of the captives now to attempt the voyage back to Africa, of which they knew only that it was three moons distant and eastward.

By threats and signs they made

Ruiz and Montez take the wheel by turns and steer toward the east, but every night as soon as the sun had gone those at the helm would bring the schooner gradually about and head for the north.

They were two months zigzagging in this way, when on Sunday, August 25, they cast anchor on what proved to be the northern coast of Long Island, not far from Montauk Point. A party of them on a tour of discovery came ashore, their only clothing being a handkerchief twisted around their loins; those not having this protection wore blankets thrown over their shoulders.

They went to the neighboring houses for food and water, and had Spanish gold, which they took from the schooner for the purchase.

On Monday, while they were upon the beach, a number of the neighboring inhabitants drove up to find out who these strange, costumeless creatures might be. One of the "Banna," who knew a few English words, tried to communicate with them. His first inquiry indicated what kind of influence these Negro people had received from visitors who had gone to their native land from civilized countries.

It was, "Have you any rum?" at the same time exhibiting Spanish doubloons. It is a shame to record that they received a bottle of gin in exchange for some of their money. The chief who was on board of the schooner was now sent for, who immediately asked through Banna if this country made slaves. The reply was "no."

"Are any Spaniards here?"

"No."

At this the chief whistled and the Africans sprang up shouting for joy.

The white men, frightened, ran to their wagon for their guns, but the blacks showed them that there was no danger by presenting them with their own guns, of which they had two, and a knife.

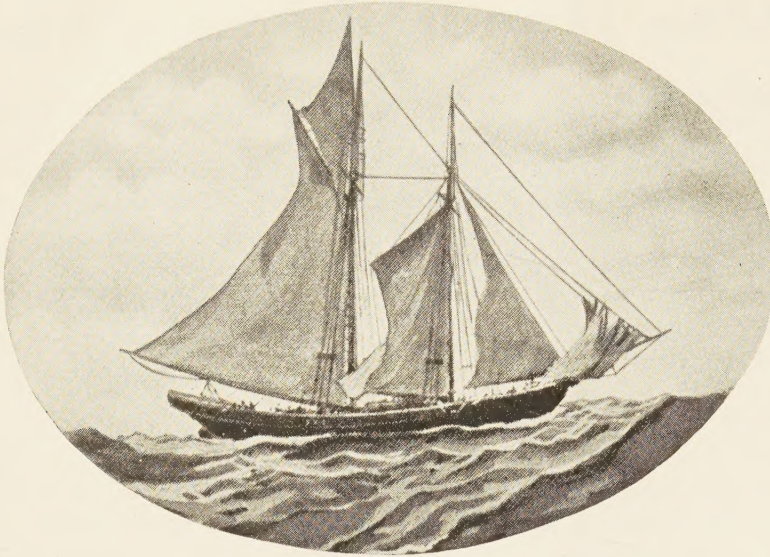
On the afternoon of this day a coast survey brig, the *Washington*, came into this part of the Sound, and, attracted by the strange appearance of the schooner, which seemed to be in distress, sent a boat's crew to her assistance. They found the Negroes on deck armed with cane-knives.

The boarding officer, at the point of a pistol, sent them below, and the two Spaniards who had purchased these Africans for slaves were released. The chief, upon this, sprang into the water and made for the shore. He was pursued, retaken and handcuffed.

The Africans now numbered forty-four, three of whom were young girls. Ten had died on the night of the capture. The *Washington* took her prize across the Sound into the harbor of New London. The Africans were committed to jail in New Haven, charged with the crimes of murder and piracy, and the whole forty-four crowded into four apartments in New Haven County jail.

"Here on the soil of a free state were a body of men in confinement on a charge of murder, because when kidnapped against law on a Spanish vessel, they had risked life for liberty."

The slave power saw clearly what was involved in the issue and was excited. The government took the Southern view that the crime must be punished and restoration be



The Amistad

made to Spain, but these unfortunate people were not to go undefended.

Rev. Simeon S. Jocelyn, subsequently a secretary of The American Missionary Association, Rev. Joshua Leavitt, and Lewis Tappan volunteered to act as a committee in their behalf, to receive funds for their defense, and to provide them clothing and other necessities.

They found a friend also in Professor Gibbs of the Yale Divinity School who having learned the sounds of some of their words, went to New York and about the shipping in the harbor until he found an African sailor-boy from Sierra Leone who recognized the words. He had some acquaintance with English, and accompanying Professor Gibbs to New Haven on September 9, the captives were moved to tell their story and to communicate freely.

Professor Gibbs, with the interpreter's aid, set out to make a vocabulary of their language, which was that of the Mendi country, north of Liberia, and was soon able to converse with most of them.

It was in September when the case went to court before Judge Thompson, whose decision was that "while slavery is not tolerated in Connecticut, it does not follow that

the right of these Spanish claimants cannot be investigated here in the proper court of the United States."

The discharge of the Africans was, therefore, refused, but as Judge Thompson had decided that they had committed no crime against our laws, they were now given much more freedom, and on pleasant days were taken out on the New Haven green for exercise. Within the jail also they had much more freedom.

The appeal was now to the District Court. Judge Judson, who presided, had been best known as having brought the criminal proceedings against Prudence Crandall for setting up a boarding-school at Canterbury, her own town, for colored girls.

His decision, after a trial which lasted a week, was that the prisoners were free-born and only kidnapped into slavery, were free by the law of Spain itself, and that they should be delivered to the President of the United States to be by him transported back to Africa.

The claimants of the Africans had one more chance. Appeal to the Supreme Court at Washington could not be denied them. John Quincy Adams was added to the counsel in behalf of the Negroes,

and with Roger S. Baldwin the case went to the Supreme Court for decision.

The hearing was reaching in February, 1841, and in March the captives were declared "free to be dismissed from the custody of the court and go without delay."

It had been a great battle. Adams had brought his learning and ability with supreme earnestness. Roger S. Baldwin had argued with resistless power, but while the captives were free, "their freedom," as Baldwin said, "was a barren gift. . . . They were here separated from their homes by the distance of half the globe and in a state where they might be pitied but were not wanted."

The united committee resolved not to relinquish their labors until the Africans had been safely restored to their native land. New appeals for subscriptions were made and the necessary funds were secured. In 1842 these people found themselves again in their own native country, accompanied by two Christian missionaries.

The first suggestion was that they should be sent back in this way under the auspices of The American Board of Commissioners for Foreign Missions, and the Amistad Committee offered what funds they had collected to the Board for this purpose, provided they would make it an antislavery mission. The Board declined the proposition, and the committee went forward on its own responsibility in establishing the "Mendi Mission," the funds for which were largely furnished by Arthur Tappan.

This same year there was organized in Hartford, Connecticut, a society with the same aim as the Amistad Committee, viz., "to discountenance slavery and especially by refusing to receive the known fruits of unrequited labor."

The Amistad Committee soon

terwards became merged in this, named The Union Missionary Society, and under its auspices the missionaries directed the mission station at Kew-Mendi, where a church was organized, a school established, and decided influence exerted in that region against the slave-trade.

In 1837 an independent mission had been undertaken among the emancipated people of Jamaica, which was intended to be self-supporting. This, upon trial, was found to be impracticable, and in 1844 a committee to provide for and direct this was organized under the name of a "Committee for West Indian Missions."

Early in 1846 a call from Syracuse, New York, was issued for a convention of "friends of Bible Missions" to be held in Albany in September. Upon the call, the "friends of Bible Missions" assembled.

In the call it was asserted that "The time has come when those who would sustain missions for the propagation of a pure and free Christianity should institute arrangements for gathering and sustaining churches in heathen lands, from which the sins of caste, polygamy, slaveholding, and the like shall be excluded. To bear such crimes in silence, not to say to direct practice or fellowship therein is

enough to paralyze the faith and the hope of the church," etc.

Two days were occupied in a free and harmonious discussion. At last, when it appeared that there was no other way to be free from the complications of slavery, those who could not sustain it and who could not keep silent, formed a constitution and elected officers. Hon. William Jackson, of Massachusetts, was elected President, George Whipple, of Ohio, Corresponding Secretary, and Lewis Tappan, Treasurer.

Thus The American Missionary Association began its life.

Our Civil War Contemporaries

By Fred Brownlee

ONE side of my office is lined with books from the floor to the ceiling which have to do primarily with Negroes in America and Africa. There are also bound volumes of annual reports of The American Missionary Association and of *The American Missionary* which was the organ of the Association until it was merged in recent years with THE MISSIONARY HERALD. This library really is a mine of information.

Recently my eyes lighted on the bound volume of annual reports from 1861 to 1865, the period of the Civil War, or as our Southern friends still call it, the War Between the States. I took it out and was struck by the contemporaneity of 1861-1865 and 1935-1939. Evidently the emancipation from physical slavery marked only the beginning of a spiritual emancipation which yet must come to both white and colored people.

The convictions, faith, and hope of those who have financed and

those who have done the work of the Association have continued steady and true. In only one respect is there a striking difference between the reports of 1861-1865 and those of recent years.

We seem to be less evangelical and more educational; less inclined to believe that God means to change society in miraculous ways and more inclined to rely on social and political transformation and religious idealism.

But we are no less fervent and courageous. We can state our case with firm conviction and intelligent understanding. We have moved forward slowly from the days when we were scarcely tolerated to a time when we are welcomed; from days of opposition to days of coöperation.

Even though the walls of caste still seem impregnable, we look forward to better days ahead. If the walls "come tumbling down" in our time it will be nothing short of miraculous, but the youth of today who will be grandparents two generations hence are sowing seeds

which gives promise of more Christian attitudes in racial matters.

In the minutes of the fifteenth annual meeting at the Broadway Congregational Church in Norwich, Connecticut, on October 23, 1861, we find the following:

"RESOLVED, That every revolving year since the formation of the Association has strengthened the conviction that the distinctive principles upon which it was founded are in accordance with the Holy Scriptures, our Declaration of Independence, and the wants of a dying world.

"RESOLVED, That we deem it essential to the prosperity of the missionary cause and all institutions for the promotion of education, true religion, and general intelligence and virtue that the pulpit and the press should do all they can to purify and elevate public sentiment, inculcate national and universal liberty, and bring the truths of the Gospel to bear upon the legislature, the judiciary, and the people of the States and nation, until they shall be universally recognized and obeyed. (How's that for social action!)

"RESOLVED, That among the most alarming features of our times is the atheistic sentiment, far too prevalent both in the Church and State, that slavery, the admitted cause of our present war and the great curse of our land, is to be abolished, not so much by appealing to man on the ground of its hostility to God and his own deepest moral convictions, as by leaving it to the operation of commercial, selfish interests, and prudential considerations."

There were a few other ways in which we are not the contemporaries of the trail blazers of yesterday. In 1862 the Association was circulating 18,000 copies monthly of its own magazine and had over 3,000 members who were making direct contributions to its work because of their own convictions. Today we have a million members for every member of our Congregational and Christian churches is by virtue of that fact a member of The American Missionary Association Division of our Board of Home Missions.

From the sixteenth annual meeting at the First Church in Oberlin on October 15–16, 1862, we pass on a glimpse into Mrs. Peake's school at Fortress Monroe, Virginia.

"She has several classes that spell well in the book and out of it. She is also teaching writing and the elements of arithmetic, with encouraging success. She intersperses the Lord's Prayer, the Ten Commandments, catechetical exercises, singing, etc."

The annual meeting of the emancipation year was held at Hopkinton, Massachusetts, October 21, 1863. It is interesting to find reports on how the freedmen acted when they were "on their own."

"Numbers have been united in marriage, and the rising sense of the sacredness of this holy estate is observable among them. The people are remarkably free from the use of intoxicating drinks, and are less addicted to profaneness and Sabbath-breaking than the people of many districts in the free States; although many of them, following the habits of their former masters, are disposed to regard themselves at liberty, after going to church, to give the rest of the day to *visiting*."

The eagerness with which the older persons crowded into our schools and their zeal to learn to read the Bible is a forerunner of adult education today. "Many of the night scholars are quite aged, but they are determined to learn to read the Bible before they die." At Norfolk, Virginia, it was reported that there were 1200 children in the day school, and that one-half of the 800 in the night school were adults.

The eighteenth annual meeting was held at Center Church, New Haven, October 26–27, 1864. The total receipts and expenditures of the Association were \$51,000 in 1861. The work and needs had grown so that it was

"RESOLVED, That as our collections in money and clothing have nearly doubled the past year over the preceding year, amounting to \$140,000, we feel called upon to endeavor to increase the amount the coming year to \$200,000; and as our corps of missionaries and teachers among the freedmen numbered last year 250, we should this year strive to send out 350."

"RESOLVED, That we press forward in and greatly enlarge the Association's charitable, educational, and evangelical labors already begun among the freedmen in the South; and in the elevation and Christianization of the colored people in whatever country or clime they may be found."

From the early days the Association's members and leaders were Abolitionists, but not of the William Lloyd Garrison type. They were opposed to precipitating a war and ever looked to persuasion and education as a means to changing conditions. When the irrepressible conflict came, they began at once to send their teachers among the "contrabands."

"Behind the advancing lines of our forces follows the small pacific army of teachers and civilizers; and the school-house takes the place of the whipping-post and scourge."

In this way they produced early evidence of the educability of Negroes. Wrote one of our teachers,

"If anyone thinks that the Negro is not capable of being educated, let him visit any one of the schools and I think he will be convinced that the color of skin does not affect the mental capacity."

Not only were they educable, but they were also eager to learn. Wrote another teacher,

"No severity of discipline is used or required, the threat of expulsion from the privileges of instruction being sufficient to tame the most mounting spirit."

When the Association assembled for its nineteenth annual meeting at Plymouth Church, Brooklyn, October 25–26, 1865, the war was over

and the great emancipator was dead. With characteristic ethical penetration the Association's leaders launched deeply into things which lay ahead, and recorded in its minutes—

"Emancipation and liberty are but empty and mocking words if they do not convey the idea and rights of citizenship; and we protest against excluding men from the rights of citizenship, civil or provincial, on account of their color."

At the same time offers to serve and appeals for aid were made according to long established evangelical and undenominational habits

"RESOLVED, That, in the spirit of its unsectarian character, this Association renew its proffer and invitation to all Evangelical Christians to use its channels for reaching the freedmen; and it returns its sincere thanks for the liberal donations and pledges made to it by philanthropists and Christians of various names; to those denominations of Christians who have acted through it in the work in the South, and particularly to the Congregationalists who, at their recent council at Boston, recommended to the churches to make to it the munificent contribution of \$250,000 for the current year; and it gives its pledge to use the whole of this sum, when collected, in our work among the freedmen."

At this meeting was recorded the death of Mr. Arthur Tappan who had been one of the founders of the Association and its staunchest supporter. He was a prosperous New York business man. When he started, with others, to Albany in 1846 to secure the Association's charter, he was told by business associates that if he got into such things his business would be destroyed, to which he replied, "My business is for sale, but not my convictions." Concerning him we find in the records of 1865,

"Arthur Tappan, a man of singular uprightness and industry during a long business life, and whose very name has been throughout the land a synonym for a friend of the enslaved."

In the same minutes, concerning general conditions, was recorded,

"The storm of war has passed away from our beloved land—the bow of peace spans our sky, and the doom of slavery is sealed. For these great blessings we render thanks

the Father of all mercies. But the contact with prejudice, passion, ignorance, and selfishness is not ended. The close of the year only opens to the nation the great problems of reconstruction and regeneration. Its people, white and black, must begin again, not of war, nor of blood, nor of isolation, but of truth and the Spirit of God—not merely into a religion of emotion and form, or sectarian or sectional bigotry, but into an enlightened, practical, and philanthropic piety. The whites must have this, that they may learn to respect the rights of their fellow-men, without regard to caste or color; and the blacks need it that they may be redeemed from the peculiar forms of ignorance, superstition, and immorality fastened upon them by slavery and human depravity. If the blacks can feel the touch of this regenerating power, and be educated and elevated to the high plane of a Christian civilization, they will claim a position as men and citizens that no legislation can give to them, and that no party machinery can long withhold. To the great work of Christian training of these millions, the Association feels called upon to address its energies with renewed vigor and increased instrumentalities."

A teacher from Baltimore described how an ex-slave felt to be free:

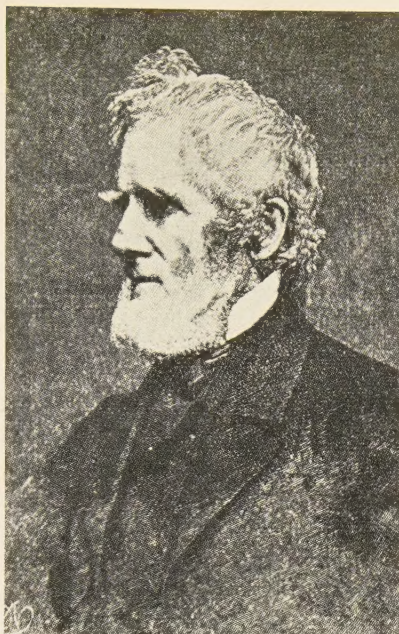
"I had eight head of children and nine head of grandchildren in slavery. And I never knowed I was 'gwine to be free till the night before. That was the happiest day of my life. My Massa got courage to tell me the night before. I clapped my hands, and says I, 'Oh, I'm glad! I'm glad!' Massa says, 'Why, Abram? You've always had everything you wanted; you've been as full off as you'll be free.' 'Yes, I know I had enough, but 'twill be very different to be free.' Well, when the day came I went outdoors and screamed and screamed as loud as I could scream. And I went to the barn and jumped from one stack of straw to another as fast as I could jump. Massa came out, and says he: 'Why, Abram! I'm astonished to see an old man like you jumping up like this.' But I was so glad I didn't know what to do. Now I'm 'gwine to educate my children if it takes everything I get."

At this memorable meeting The Reverend E. N. Kirk, D.D., preached the annual sermon, using for his text,

"God hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the bounds of our habitation."

Acts 17:26

This remarkable sermon is unique in the way in which Dr. Kirk ex-



Arthur Tappan

pressed the oneness of human beings as over against animals. He chose as his illustration the hand, and said:

"Whenever you find a class of animals that has not a developed thumb, you find a class that is not human."

"We may say, then, that whatever by its nature lacks a thumb, that is, a fifth finger coming squarely in front of the other four, face to face, has not the family badge; the right blood is not in it. Our human blood always flows through the thumb, because the thumb is the indispensable instrument of art and civilization. By it we handle the pen, the pencil, the sword, the knife, the ax, the graver, the helm, the rope, the chisel, the trowel, the spade, the organ. Monkeys and dogs imitate us; but they cannot build the Parthenon, sculpture the Apollo, paint the Transfiguration, write the *Æneid*, telegraph thought through space swifter than wind, span the rivers, or navigate seas."

"If any of you having a facial angle somewhat acute, a cuticle inclined to the sable, have been told that your skin indicates you are not a man, hold up your *thumb*, and silence the slanderer. If your hand is crowned with a fully developed thumb, go on your way rejoicing; you belong to our family—you are not a gorilla but a man. If anyone ever questions your manhood, show him that you can handle the needle, the pen. Write your name and ask him: Am I not a brother?"

In speaking of God's peculiar treatment of man, Dr. Kirk went on to say,

"All generations of men for the last 4,000 years were saved in the same ark, from the flood that drowned a world. Every genealogy to be complete must begin with Noah. We all meet there around one family altar, kings, beggars, House of Hapsburg, cannibals of the South Sea, Wade Hampton, and Pompey. And again, when God would save the world, His Son took on Him our common nature. He became a Jew, but that was incidental; the essential fact is he became a man. Whenever, then, you find a man, you find a being whose nature the Son of God has taken into eternal unity with Deity. . . . There are not two kinds of pardon, one for the rich man and another for the poor man; two crosses; two fountains for the cleansing of the soul; two gates and two narrow paths to heaven; two Bibles; two mercy seats; two Saviours; one heaven for the white man and another for the black man. One, one, one; all through time, all through eternity. God hath not made of two or ten, but of one blood all nations of men!"

Then, as Dr. Kirk soars to sublimer heights, he makes one wonder whether or not in his mind Gabriel, after all, really is white. We would not do him an injustice, and we really did see Gabriel in black in "Green Pastures." At any rate, Dr. Kirk went on to say,

"The Negro is bound to respect the manhood that is in him. It is noble, beautiful, grand. His mind, his moral nature, is as noble as Gabriel's; inferior not in kind, only in degree. And woe to him that attempts to diminish that self-respect in any Negro!"

His concluding exhortation is as true and timely now as it was in 1865.

"My brethren of the American Missionary Association, we surely have a work to do. We are to do our part in forming correct public sentiment. That is the sovereign in the land, before whom nothing can stand. Assert the manhood of the Negro; make it appear as horrible to defraud him as to defraud a white man of his rights; to inflict on him penalties for being what his Creator intended him to be; to make him the mere tool of another's selfishness; to discourage his reaching the highest attainments and position he is capable of reaching and attaining. Insist on the principle, no matter who is to enforce it, the General or the State government, that nationality and color shall not be the test of the right to elect our rulers, to testify in our courts, to sue before them, and, if a native, to be chosen for the presidential chair."



Talladega

BECAUSE the wisdom of the past has been distilled in books the library is the intellectual nerve center of a college. This is particularly true of a Negro college in the South, such as Talladega. Poverty coupled with a scanty education has kept the Negro from being a buyer of books or even of periodicals, while the all-pervading color line has kept closed the door of the public library. Most Negro boys and girls have been without benefit of many books.

For Talladega College March 1 to 3 will be great days. Then will Savery Hall, her new library, be dedicated. The occasion will involve more than a display of academic millinery.

"This will be a unique affair," President Buell Gallagher writes, "designed to re-awaken the Twentieth Century equivalent for the old abolitionist spirit—the struggle for human justice and brotherhood in terms suitable to the present day and aimed not so much against any group as in favor of an inclusive and comprehensive forward movement."

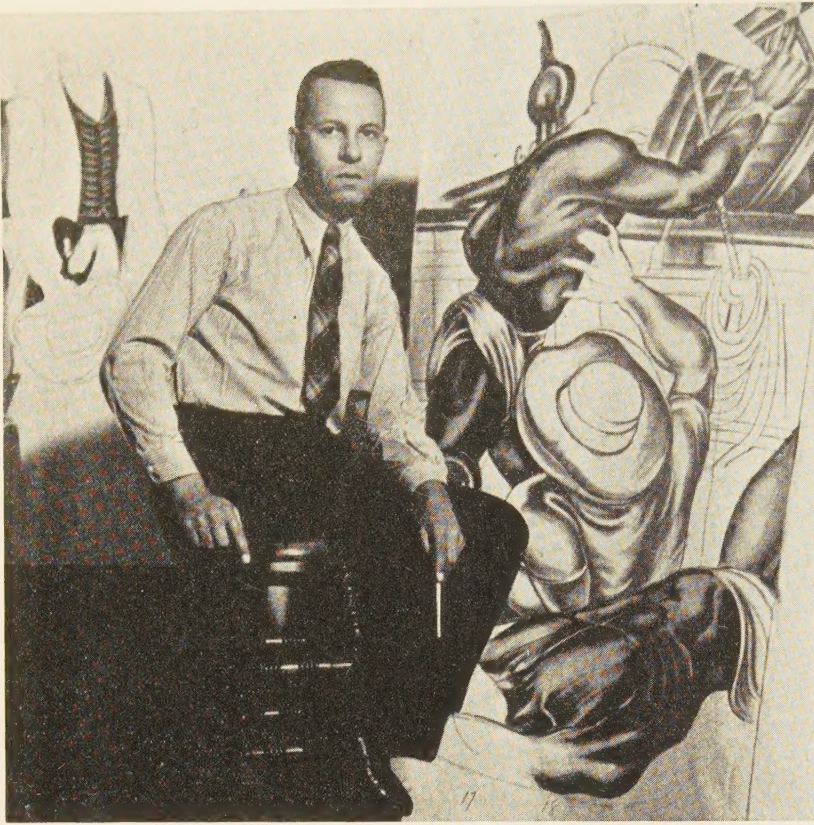
To the students the completion of Savery Hall will mean escape from the cramped quarters of the old Carnegie library, where even standing room was sometimes at a premium, to spacious quarters in which the pursuit of learning will be made comfortable if not easy.

Just inside the main entrance an aluminum plaque has been installed reading:

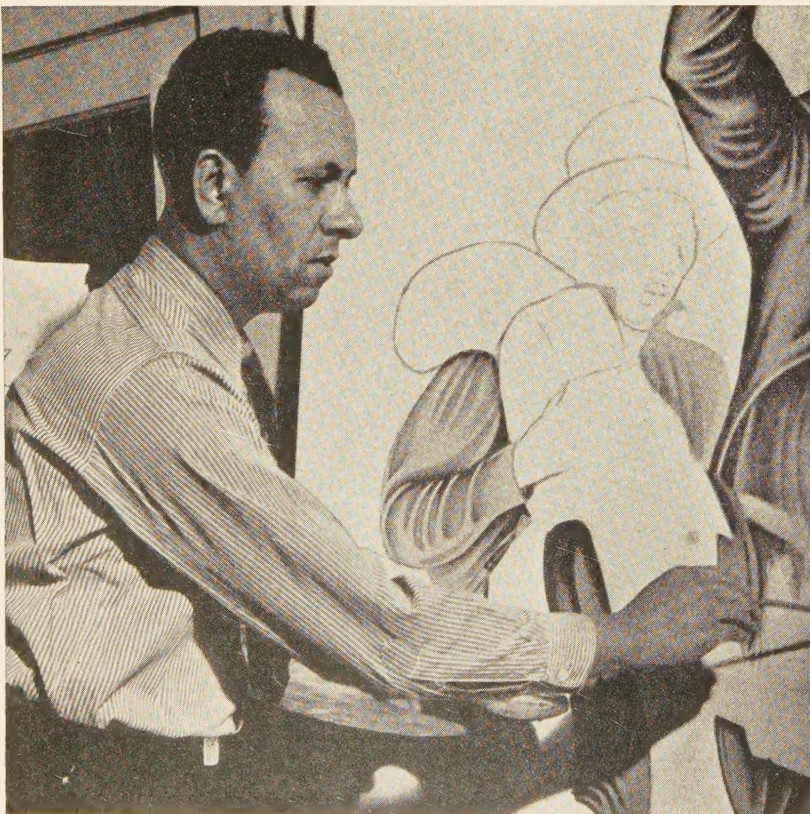
This Building is Named in Honor of
William Savery

- 1852—A carpenter in bondage, he labored to build Old Swayne Hall
- 1865—A freedman, with others he started the first school for Negroes in this county
- 1867—A man of vision, he led The American Missionary Association and the Freedmen's Bureau in the purchase of Old Swayne and the starting of Talladega
- 1869—An original incorporator and trustee of Talladega College, he builded for generations yet to come

His book of toil is read



Hale Woodruff working on the murals for Talladega's new library



Temple of Thought

Thus will the new library serve the reminder of a slave who died better than he knew when toiled on Swayne Hall, and who died to help found the college which through the years has occupied that ancient structure.

Another of the unusual features of Savery Hall will be the murals of three panels which are being painted by Hale Woodruff of Atlanta University. The first panel, six and a half by ten feet, is a deck scene showing the mutiny on the *Amistad*.

The large central panel, six and a half by twenty feet, shows the defense of the *Amistad* mutineers in the New Haven courts. The third panel, six and a half by ten feet, will show the repatriation of the erstwhile slaves to their native Africa. Nearly 100 figures will appear in the three panels, of whom all but three are being made from authentic contemporary sketches. Mr. Woodruff has done considerable research work in New Haven and has carefully studied the costumes and customs of the period so as to give his pictures life and vividness. Hale Woodruff has studied at the John Herron Art Institute in Indianapolis, the Chicago Art Institute, the Academie Scandinave and the Academie Moderne in Paris and under Diego Rivera in Mexico City. At present he is instructor of art at Atlanta University and visiting lecturer on the History and Appreciation of Art at Talladega.

Half of the cost of the new library has been met by the General Education Board. This has been supplemented by a generous gift from E. S. Harkness, the sale of some farm land belonging to the college, and contributions from a host of friends of Talladega.

The construction of Savery Hall has been in charge of Joseph

Fletcher of the regular staff of the college, a Talladega alumnus. Of the sixteen brick buildings on the campus he has directed the erection of the last seven. He regards Savery Hall as his masterpiece. Following the designs provided by R. W. Foote of New Haven, the workmen have caught the devoted spirit of Mr. Fletcher, and have given of their best.

The Georgian tower of Savery Hall is a landmark for miles around. The building stands at the end of North Street facing Swayne Hall, thus completing a quadrangle. The eastern entrance faces toward the town of Talladega and will lead to the reading room which will be available to the community.

The western entrance from the campus leads to the circulation desk, the card catalog and the general reading room. There is also a browsing room, several seminar rooms, together with space for art exhibits.

But brick and stone are only the trimmings of a library. Without books they are worse than sounding brass or a tinkling cymbal. Talladega's modern curriculum is effective in proportion as it inspires students to read widely. An abundant supply of new books is a necessity.

Two features of the new building are of special interest—a community library to meet the needs of the 3,000 citizens of Talladega and a traveling library to circulate among the 52 rural schools of the county.





Savery Hall, the new library of Talladega College

A truck will be fitted up to carry books through Talladega County's hills and woods.

In this connection President Gallagher writes: "We need books. Any kind of book on any subject which has proved of interest or value to some reader somewhere will be

useful and acceptable. This is a general collection for general use by people of all ages. Anything which is in decent repair will be welcomed, eagerly welcomed.

"There must be a couple dozen books on your shelves right now which you have read and will not

be reading again. Why not let them go to work instead of accumulating dust until you die? The people of Talladega County and City need them!

"We would suggest: First, go over your own books and turn down those which you or someone else have found really useful or enjoyable, but which you are willing to part with.

"Second, get your friends, neighbors and fellow church members to do likewise. Third, persuade someone to go around with a car and pick up these books. Fourth, have a packing party to which the donors of the books are invited when you put them in a good strong box marked 'County and Community Library at Talladega College, Talladega, Alabama.'

"Fifth, ask the freight agent to send a truck around for the boxes. If you can gather up enough dimes and quarters to pay the charges it will help tremendously, but in any case send the books along."

The Southern Negro's Education

By Edward E. Redcay

Few persons realize the extent to which the school *must* serve as the *sole* agency through which the Negro in the South secures the benefits of education.

Other agencies—books, radio, cinema, telephone, telegraph, automobile, railroad—play but a small part in the life of the Negro, simply because he has never been able to afford them.

Information indicates that of all the elementary schools for Negroes in the seventeen southern states maintaining separate schools for the two races, 18,000 are one-teacher schools, 5,500 are two-teacher schools, and approximately 1,500 are of the three-teacher or larger variety.

Thus it is seen that 78 per cent of the schools attended by Negro elementary pupils are of the one and two-teacher type. Over 80 per cent of these schools are in rural places. Herein are found the poorest trained and lowest salaried teachers, the shortest terms, the poorest attendance, the crudest buildings serving as schoolhouses, and the meanest equipment and teaching materials.

Except in two or three states, free textbooks and student supplies are not provided at public expense; and you will recall that in this section of the country the Negro is the poorest of the poor.

Of course, the mere presence of a school building is not an adequate

measure of its availability. Schools for Negro elementary children are far removed from those they are intended to serve. Seventeen per cent of all Negro elementary pupils live three or more miles from the schools they attempt to attend. Thirty-nine per cent live two or more miles away.

According to that standard which sets one and one-half miles as a reasonable walking distance to school, less than 59 per cent of these children are within walking range.

Distance from school, however, would not be of such great significance if adequate means of transportation were provided. Less than one per cent of pupils attending one- and two-teacher schools are transported at public expense.

The Florida Educational Survey

Commission mentioned inaccessibility of schools as the most important reason why 50,000 of their 133,000 Negro children were not in schools. But even if adequate transportation facilities were provided, the number of schools would not begin to accommodate those who should attend.

It has been conservatively estimated that more than 9,000 additional rooms would be needed to house only a considerable number of the non-attending Negro pupils in the South. This number would be doubled if replacement of the crude, make-shift cabins and shacks housing so many rural schools were contemplated.

Of the 2,700,000 Negroes between 5 and 20 years of age living in rural areas in the South, only 57 per cent attend some school (public or private) some time during a given school year. Those who attend usually make a very poor record. The average daily attendance

of those enrolled ranges from 76 days in Mississippi to 150 days in North Carolina and Virginia. The average for the South is about 100 days or five school months.

At the same time the length of term the schools officially are open ranges from 5.6 months in one state to 8.9 in another. Actually, in parts of Mississippi, Alabama, and Georgia, the schools were open less than five months of the year; at least, when the impact of the depression was more pronounced.

Perhaps from these facts we can grasp the explanation for the abnormal lumping of more than 50 per cent of all Negro pupils who attend school in the South in the first and second grades, 45 per cent in the next five grades, and a scant 5 per cent in the high school grades.

LITTLE SECONDARY EDUCATION

And now just a few facts about the provision of secondary schools

in the South. There are 1128 counties in the Southern states each with a considerable Negro population of secondary school age. Two hundred and thirty of these counties were without any public secondary school facilities whatsoever in 1935. More than 200,000 potential high school educables resided in these counties.

Five hundred twenty-eight counties provided only three years or less of public secondary work for 350,000 Negro adolescents who lived in these counties. Hence, 37 per cent of all Negro children in the South live in counties which provide less than four years of secondary work at public expense.

The same problems of inaccessibility that characterized the elementary school situation hold for the secondary schools. Transportation for Negro high school educables rarely is provided. The lack of sympathetic coöperation between urban communities having secondary facili-



Alabama Rural Negro School (Miss Tutt's School)

ties and neighboring rural areas not so fortunate is another factor. The cumulative effect of such unfavorable conditions is revealed tragically when you are reminded that there are approximately 1,071,000 Negro children 15 to 19 years of age in the South and only 14 per cent are enrolled in secondary schools. That is, about 900,000 adolescents are not enrolled in any school.

The conditions which have been described are those which prevailed

in the South from 1929 through 1935. Consequently, you must not assume that this information reflects a "depression" reaction; unless you understand that there has always been a depression in the life of the Negro in this country.

On the contrary, be assured that this situation was progressively worse, five, ten, twenty years or more ago. While it may be true that 90 per cent of the Negro race today, is *classified* as literate, you

will agree undoubtedly that through no fault of their own they are far from educated.

In fact, it is entirely possible that by making literacy such a prominent objective of education we have made more difficult the task the Negro faces in attempting to secure a more equitable measure of social justice, or when the problem of the advancement of the race as a whole is considered.

A Twelve Hour Day

(Excerpt from the Journal of a
University Pastor)

TEN FORTY-FIVE A.M. Andrew shuffled listlessly into the office and dropped into the arm chair. Aimlessly he rolled and unrolled the folded telegram that brought him the news of his father's sudden death.

Fortunately, a phone call from the Dean had prepared me for Andrew's visit but Andrew was not yet ready to talk to me. A tear or two ran down from his eyes and his lips quivered as he tried to pull himself together.

Gradually his questions began to tumble out. Should he take his summer savings and go east to help his sister bury his father? His mother died when he was five and he'd come to us from an orphanage. If not, what would people think? How could he make up the money his father had promised for the coming year? Should he give up all thought of continuing school this year?

As we talked on and tried to consider all of the factors in the situation, lunch time came. Andrew declined my first invitation but fifteen minutes later he accepted a second offer—still not quite sure whether or not he wanted to eat.

A phone call to that indispensable partner in student work arranged a

lunch that would have made life pick up for any fellow.

By one-thirty Andrew was on his way to the nearby city to see friends about money to help him through school. He was determined to serve his father's memory by using his summer earnings as his father would have wished him to—to continue his school and progress in a career that would make his father proud.

10:45 p.m. As I put out the bottles for the milkman of the next morning, Bob came up the walk carrying his bags. I could see that his face, usually so bright and cheerful was a bit troubled.

"I hate to bother you at this hour of the night, but, could I go over and sleep on that sofa in your office? You see, I haven't been able to locate a job and if I don't, it will be impossible for me to stay at school this fall. These last two nights I slept with Hugh, but his roommate came back tonight, so I'm out. I've got a promise of a job in a day or two but I'm not sure enough of it to rent a room."

By this time Bob was in our living room. My wife and I had a family conference as we glanced across the room.

"Not even I can sleep comfortably on that sofa, and I work there! How about staying right on that

studio couch on which you're sitting?"

It was his turn to say something. He tried and gulped. Covering his face with his hands, he slumped forward and sobbed. Betty gracefully withdrew to arrange the bedding.

Wiping away the tears Bob apologized for "acting messy." "I guess the strain of a week of worry was too much for me."

Then came the story that I'd expected his freshman year. Both parents divorced, and then remarried. His father, weighted down with the alimony of a previous divorce, was irregular in Bob's support.

His stepfather was helpful but didn't want to assume what his father should take care of. Bob had gotten into debt because of his father's irregularities and was now making a desperate effort to continue his schooling. Could we help him just a bit?

Bob's break came three mornings later. He could earn his board working at the soda fountain in a restaurant. His joy, excitement, smiles and gratitude were all mixed together as he bounced in to tell us the good news.

Such are the blessings of student work.

LeMoyne Debaters in the South Seas

ALTHOUGH lack of funds made impossible the round-the-world tour of the debating team of LeMoyne College of Memphis, Tennessee, which was announced in the *HERALD* of December, 1937, means were found to finance a trip to New Zealand and Australia beginning from the first of June to the first of December. While it is impossible to tell the complete story of this adventure in inter-racial understanding, the following snapshots show what the journey is like.

The LeMoyne debaters, James S. Byas and Charles W. Gilton, accompanied by their coach, Professor Morris G. Alexander, left Memphis on June 1, and arrived in New Zealand by R.M.S.S. *Aorangi* on June 12, where they were welcomed by a large crowd of students from the Auckland University College led by the President of the New Zealand University Student Association, Mr. Blair.

After seeing the debaters and their coach through the various customs and immigration examinations, the hosts took their American visitors to the home of Miss Shona Paterson, where afternoon tea was served. The house is located on a high hill above Auckland harbor and the view commanded from the windows, which were so large that there was no interference with observation in three directions, combined with food for the interest of visitors.

The first official function held in their honor was a luncheon tendered by the professorial board of Auckland College on Tuesday, June 28. Until the morning of Thursday, June 30, the LeMoyne debaters were continually on the move seeing various sights of Auckland.

In the evening, at their first debate, held before an audience of

1200, Messrs. Byas and Gilton established the reputation as dispensers of Yankee humor which followed them throughout the New Zealand visit.

In addition to the debate, the LeMoyne debaters addressed several hundred secondary school students at a meeting held in the college auditorium, and visited several secondary schools.

The New Zealand Minister of Education, Hon. Peter Fraser, who presided at the LeMoyne-Victoria University College debate held in the huge Municipal Auditorium of Wellington, characterized the visit of the LeMoyne debaters to New Zealand as one of the best ways to promote mutual understanding and friendship between the United States and New Zealand.

This sentiment was echoed by the New Zealand Prime Minister, the Right Honorable Michael Savage, who invited the LeMoyne debaters and their coach, Mr. Alexander, to visit him in his office in the Parliament Building. At the conclusion of the interview the Prime Minister presented the visitors with autographed portraits.

During a one-day stay at Wellington, the LeMoyne debaters addressed five assemblies. At 7:45 p.m. they embarked on S.S. *Maori* for a journey across Cook Strait to the South Island.

The third Varsity debate was held at His Majesty's Theater at Dunedin. The opposition was furnished by the Otago University. His Worship, the Mayor of Dunedin, Mr. Allen, presided and close to a thousand people attended the debate.

During the team's stay at Dunedin a number of meetings were addressed, including the Women's Travel Club with its membership of several hundred. Dunedin will stay in the team's memory as the most

southerly point they are likely to visit.

The LeMoyne Team, accompanied by Mr. Alexander, arrived in Australia on July 25th. The first week was spent in Sydney, the largest city of Australia and its principal seaport. During that stay a number of radio broadcasts over the national network of the Australian Broadcasting Commission stations were made by the members of the team.

The team was made the subject of a short sequence in the 20th Century-Fox Movietone News Reel, which subsequently was released for exhibition all over Australia.

On arrival in Melbourne, the debaters were driven from the airport to the magnificent City Hall where the Lord Mayor of the city received them giving them a word of welcome on behalf of the citizens of Melbourne.

This, one of the most important debates, was won by the LeMoyne representatives by verdict of Justice of Victoria Supreme Court, Mr. Lowe. It was in the huge University Lecture Hall which was filled to its utmost capacity by the students of the University and the citizens of Melbourne.

From Melbourne Mr. Byas presented a National Radio Network talk on Negro Contributions to Culture.

The second and last month of the Australian visit was spent in visiting not only the capital cities of the Australian states, but also several of the provincial centers and the Federal capital city of Canberra.

In Adelaide, South Australia, the LeMoyne debaters took part in two debates held in the magnificent Boynton Hall of the University of Adelaide. On their arrival in Adelaide the Lord Mayor of the City

of Adelaide gave a civic reception in honor of the debaters. During the visit the members of the team addressed a gathering of the Commonwealth Club luncheon attended by more than 500 members.

From Adelaide the LeMoyne debaters returned to Melbourne, Victoria, where during nine days they participated in five debates, three with the University of Melbourne, one with Victoria Debating Society, and one with the members of the Debating Association at Wornambool, Victoria.

After leaving Australia, the LeMoyne debaters participated in a

return debate with the representatives of Auckland University College, at Auckland, New Zealand, during the thirty hour stop of the ship in that city.

During the voyage on S.S. *Niagara* the LeMoyne debaters had an opportunity to see the beautiful town of Suva located on the Viti Levu Island of the Fiji Group. A native village in close vicinity was also visited.

On the return trip the LeMoyne debaters spent nearly a month in Hawaii, where they had three debates with representatives of the University of Hawaii and addressed

thirty organizations and schools. The final debate of the trip was held at Vancouver with the University of British Columbia.

Concerning the value of this tour, President Sweeney of LeMoyne College has received the following statement from Mr. A. P. Blair, president of the New Zealand University Students Association: "I can say emphatically that the tour did much to increase the regard and interest that New Zealanders feel for America and its Negro citizens. Your college is to be warmly congratulated for taking the initiative in this matter."

After Santee—What?

By Thomas Alfred Tripp

THOSE who labored in the Santee Normal Training School and the individuals who supported it through the years have the satisfaction of knowing that their efforts were not in vain. That institution was one of the most important factors in the progress of the Sioux.

Santee trained young Indians to share in the leadership of their own people on the reservations and helped many others to take their places in the "outside world." It pioneered in showing the government the necessity and possibility of education for the Red Man.

Now that the Santee School has completed its work and has been closed, what is the task of the Dakota Indian Mission of the Congregational and Christian Churches?

Santee goes on. The federal government is purchasing the Santee property (with the exception of the church and parsonage) in order to continue the practical experiment in agricultural and community service which the Board of Home Missions has been conducting. The tribal council of Indians is to have title to

the land and will carry on the work with the guidance of the Government and the coöperation of the Board of Home Missions through the local church which continues with vigor.

Rudolf Hertz and his co-workers have come to feel that it would be desirable to focus the attention of the mission upon the local Indian

communities in an endeavor to serve the people where they live. The Christian message is to be taken with renewed zeal to the Indian in his own home, church and community.

Our Indian churches exist in an environment conditioned both by vestiges of the culture of the primitive Red Man and by the impact of



Santee Church

the white man's civilization. The young and the old, the educated and the comparatively uneducated are often at odds. Individuals require great patience as they make the transition from the old to the new. Within the churches the elders persist in a limited program and point of view while the younger members of the community who have been educated in the reservation and other schools ask for modern leadership. In some churches the conflict finds expression in the question as to whether Dakota or English will be the language used in the services.

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Their economic situation affects the Indians. Their land is marginal or submarginal. Dry farming is carried on only in certain parts and is not very successfully. Grazing has almost ceased due to the droughts which led to the killing and selling of most of the livestock. The best land has been taken by the white man, leaving the Indian the most undesirable areas.

The result is serious poverty. Homes are mostly small log cabins, many of which are in bad repair. Some families live in tents. Sanitation in the dwellings frequently leaves much to be desired. Wells are scarce. The Indians often drink water hauled or carried a considerable distance from the creeks and rivers.

The Government is another factor in the environment of the churches. The Indian Service has long been with them. There have been good and bad white men in

charge. Many Indians feel that there is no great interest in them on the part of the Service, reports and other details of "red tape" taking too much time and energy. Yet there seems to be a growing confidence in the Service. Recent interviews with the agents and other government workers afford grounds for optimism.

The national relief program has been carried over to the Indians with slight modifications. The counterpart of most of the New Deal "administrations" are to be found under the direction of the Indian agencies, ranging from relief projects to agricultural adjustment. Resettlement enterprises in the form of subsistence gardens under irrigation, with new housing units in a case or two, are provided on all the reservations and more are being planned.

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The government projects are creating some difficulties for the churches. Temporary work relief projects in water and land conservation have taken a large part of some congregations to distant camps. The community life of the Indian is disrupted when he takes his tent, family and dog to endure a tentative existence while helping build a dam or road. In the case of the permanent subsistence garden projects the solution may be the relocation of a church.

The whole rehabilitation program should materially lift the economic status of the Indian. White storekeepers and others consider that the work relief program is better for the Indians than the past practice of

providing for them by land sales and tribal funds, since many of them must now labor for what they get. The time seems to be ripe for our Indian churches to help their people meet the new demands being placed upon them.

The program calls for effort along several lines. Our churches need better preaching, better Sunday schools and better recreation for youth. Our workers are already busy at this task.

The churches should supply religious instruction in the government schools which have replaced Santee. The school leaders are willing to give time in their schedules on a basis similar to week-day religious instruction in the public schools elsewhere.

For several years the Catholic and Episcopal churches have been providing religious instructors for the reservation and day schools. Now Harold Case, Rudolf Hertz, Philip Frazier, Miss Roberta Price and their co-workers are sharing in this task.

Religious and welfare service should be carried on in the government work relief camps and resettlement communities.

The people and churches are being prepared for the day when they shall be in full fellowship with the white churches.

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Santee did her work well, in fact, so well that a new epoch in Indian work has been created. Now the task is to enter vigorously upon the new phase which is to *meet the Indian on his own doorstep with the Christian culture.*





The Old Makes Way for the New at Bricks

New Life at Bricks

**By Harold
Wiley Freer**

THE closing of Brick Junior College in 1932 because of shrinking funds proved to be the beginning of an interesting development in the life of the community. The school facilities of the former college were taken over by the local educational authorities for the use of a grammar school for the immediate vicinity and a Negro high school to which the young people of three counties are transported.

The thousand acres of tenant farms which had served as an endowment for the erstwhile college also offered an opportunity for an educational experiment. Mr. Neill A. McLean, a graduate of Hampton Institute and a former teacher at the state agricultural college at Alcorn, Mississippi, came to Bricks first as a teacher, but in July of 1936 was given charge of the farm. His instructions were to see what he could do in the field of informal adult education.

At that time the houses of most of the tenant farmers were unpainted and in a bad state of repair. The grounds were destitute of flowers or even grass. During the past three years houses and barns have been painted, glass put in where panes had long been broken, doors hung properly, chimneys straightened, roofs made tight.

And why? Because the Brick Flower Garden Club by landscaping the grounds around the houses,

planting shrubbery, building rock gardens, laying flagstone walks in the midst of new and flourishing lawns, so changed the setting of the houses that the buildings too had to be put in better shape.

One result has been neat homes, clean, well-painted bright interiors which have become a gathering place for the family in which it can take joy in a real home life. The farmers of the surrounding community, seeing the transformation of Brick, have gone to work on their own places. For miles around home and grounds have been made over. A new community spirit has arisen.

But the outward change is only symbolic of the inner change of the life at Brick. The women meeting together in their garden club, comparing notes on the raising of flowers and vegetables, learning to

beautify their homes on the inside as well as on the outside, sharing with each other methods of canning the garden stuffs, of preparing balanced meals, of making inexpensive yet attractive clothing, have found a fellowship at Brick they did not know could exist.

Their husbands have had a similar experience. Meeting every Tuesday evening under the leadership of Mr. McLean and Mr. Isaac Rogers, the vocational-agricultural teacher, the men have organized a credit union, bought their fertilizer coöperatively at a considerable saving, discussed the advantages of blooded stock, worried over their farm management books (each tenant keeps his own careful record of income and outgo), planned community fairs, and worked out a five year rotation plan for crops.



The first of the tenant houses on the Bricks Farm

No group of men over a period of five years can meet regularly in a class without discovering hidden abilities and unknown qualities of leadership, of craftsmanship, of resourcefulness, within the group itself. The neighbors have become friends.

That is why seven men cooperated in sowing a large acreage of wheat instead of planting seven small plots. A combine cut and threshed the wheat in a single operation. The saving of expense opened the eyes of the community to the possibilities of united effort. Coöper-

ation means money in one's pocket.

The saving of money and effort through coöperative farming has taught the Bricks community a new way of life. The credit union has displaced the loan shark; improved methods of planting and cultivating the tobacco, peanut, sweet potato, and cotton crops have increased the cash income, the raising of blooded Jersey Duroc hogs and white leg-horn chickens means more pork and more eggs to sell, and the experimentation with fertilizers, along with proper rotation of crops, builds up the soil.

For the first time these tenant farmers are seeing daylight, for the first time they have hope of standing upon their own feet.

"You know I just can't tell you how a man feels to get out of such an awful debt. It's as if life had started all over again," one farmer told Fred Brownlee.

No longer serfs of the soil, these men have found economic freedom, and with that, the beginning of spiritual freedom. They stand up as individuals with a place within the community. Neighbors have become friends.

Missionary Sermon Contest

DURING the seminary year of 1937-38 the American Board sponsored in seminaries which train congregational and Christian ministers a Missionary Sermon Contest. An interested layman supplied the prize money—\$200. A first prize of \$75 was offered, a second prize of \$25, and a third of \$20; and three additional awards of \$10 each. Ten seminaries coöperated: Chicago Theological Seminary, Oberlin Graduate School of Theology, Pacific School of Religion, Andover-Newton Theological School, Atlanta Theological Seminary, Hartford Seminary, Union Theological Seminary, Harvard Divinity School, Yale Divinity School, and Bangor Theological Seminary.

The committee of judges was fully representative of the denomination. Its chairman was Rev. Russell Henry Stafford, of Old South Church, Boston; the other members being Mrs. Elbert Read, Menandoah, Iowa; Mrs. J. H. McEwen, Burlington, N. C.; Professor Robert E. Stone, Berkeley, California; and Rev. B. K. Anthony, Belmont, Mass.

This committee made the following awards:

First prize—James Gordon Ben-

nett, Chicago Theological Seminary; subject: "Motley Garb and Seamless Garments."

Second prize—Lewis L. McKibben, Graduate School of Theology, Oberlin, Ohio; subject: "Missions as Abundance and as Fulfillment."

Third prize—George L. Moises, Andover-Newton Theological Seminary; subject: "Necessity Is Laid Upon Me."

\$10—John Francis McClelland, Yale Divinity School; subject: "Spiritual Nearsightedness."

\$10—Glenn Holman, Hartford Theological Seminary.

\$10—John W. Hutchinson, Hartford Theological Seminary; subject: "Jesus, the Hope of the World."

In a later number of the *HERALD* will be found some extracts from the sermon of Mr. Bennett which won the first prize.

The main things sought for in these sermons, aside from general homiletical excellence, were (1) their effective expression of the inherent missionary impulse of the Christian faith, and (2) a realization of the conditions and needs of the present-day world.

The total number of sermons submitted was not so large as was

expected. This was doubtless due to the fact that seminary students, like the rest of us, are too much occupied with regular work and too much assailed by extra calls upon their interest. But it also indicates need for a new realization by men in the seminaries of the major task of the Church in making its gospel known to a pagan world.

One disappointing thing that appeared in the sermons submitted is the lack of up-to-date knowledge and understanding of the present state of the Christian movement throughout the world. This also shows need for a modern conception of the Church and the world which is its field of service and witness. It is to be hoped that the great meeting at Madras will help to meet this need.

But, on the whole, there was manifested in these sermons a keen sense of the perpetual urgency of the gospel message and an earnest desire to have the Church of our time fulfill its mission in the world. If sermons with this spirit are preached in all our churches a new and intelligent missionary enthusiasm will be created. After all, it was to encourage this that the contest was held.

The Negro and Race Relations

A Program Outline for Adult Groups*

By Howard Kester

Reading: John 4:3-42.

The Leader: Today we are witnessing, from afar, one of the most shocking race persecutions in human history. True Christianity has never recognized the color line and we of this generation are being called upon to produce the evidence of our faith that all men are brothers under God. The story of Jesus and the woman of Samaria should have particular meaning for Christians around the world when racial persecution and bigotry are being revived.

The persecution of the Jewish people throughout the German Reich has produced widespread indignation, horror and revulsion among all classes of Americans. This persecution should, above all else, remind American Christians that in our own midst live a people who for three centuries have been subjected to intolerable discrimination and persecution. It is, therefore, timely and appropriate that we should give earnest consideration to the circumstances surrounding the daily life of 13,000,000 fellow-Americans.

While Christians must seek to overcome injustice in whatever form it manifests itself, we are also admonished to beware of sham and hypocrisy. Jesus recognized how feeble and ineffectual are those who in a self-righteous manner point to the sins of other men while countenancing similar sins amongst themselves.

Is it not time that we recognized the enormity of our sin against our Negro brother? Let us search our hearts during these troubled days and pray in humility for deliverance from racial pride, bigotry and intolerance.

Prayer: Eternal God, Creator and Author of Life, Father of all men everywhere, we come to Thee in this agonizing hour when thy children are being cleft asunder by merciless race pride and prejudice. Our hearts are stricken with pain for these our brothers who are having vials of wrath poured upon their innocent heads. In deep humility and remorse we come to Thee knowing full well that we too share in this evil because we have not loved our brother as we ought. We have been content to follow custom and to permit prejudice and race pride to govern our lives. Through our own pride of race we have done great hurt to our brothers, here and everywhere; we have broken their spirit and bent their bodies to our selfish ways.

Our hands and our hearts, O Lord of Life, are unclean. Cleanse us from pride of race and send us forth to begin the dawn of a new day when all men everywhere are swift to love one another. Raise up a new race of men and women who will redeem this land from its inhuman practice of lynching men's bodies and spirits.

Deliver us, O God, from these sins. Instill within us Thy concern for the joy, peace and security of all Thy children everywhere to the end that brotherhood and beauty may fill the earth. These things we ask in the name of him who was brother to all, Jesus Christ our Lord, Amen.

(The following sections may be the basis for three presentations by different members.)

The General Picture: The average American has no real conception and is only faintly aware of the intolerable circumstances surrounding the daily routine existence of minority colored groups in America. Particularly is this true in regard to the Negro. In a land famous for its religious zeal he is frequently passed by on the other side as being without the pale of civilized society. His person is never wholly safe and his spirit is continuously bruised and crushed by those who bear unkindly attitudes toward his race.

He is relegated to the most undesirable parts of the community, segregated in "ghettoes" of our own creation where the houses are poorly constructed, frequently without sanitary accommodations and other

modern conveniences and where the streets are unpaved and without sidewalks.

In these segregated slum areas the mass of Negroes in America live often in squalor. They rear their families, handicapped and frustrated in normal development as no other section of American citizens. The Negro is forced to accept the most menial tasks and denied entrance into the professions for which he often has superior training and ability.

Although a taxpayer, he and his children are daily robbed of their legitimate share of the instrument provided for the public welfare from public funds. The American theory of "separate though equal" accommodations for Negroes has worked enormous hardships upon everyone in those areas where it is followed but it has wreaked havoc upon our Negro brothers.

The educational opportunities for Negro children in many parts of the nation are meager to say the least, and frequently but the crumbs dropped from the white man's table. Teachers are inadequately paid and schoolhouses are often mere shacks or abandoned stores or churches.

Often without the rudimentary tools of education, without libraries, laboratories and playgrounds, what must the little Negro children think of Christian America?

There are few Negro dentists or doctors, especially in rural America where most Negroes live. They are exposed to diseases which modern medical science could readily overcome. In cases of extreme illness

*Sixth in the series of ten programs for 1938-39. Next month's program will be Churchmanship.

or accidents Negroes are often refused admission to hospitals.

A few years ago, the son of an eminent Negro physician was seriously injured in an automobile accident as his team was returning from a football game. A hospital was near by but this fine American boy was allowed to suffer in agony and die because he wasn't white. Men of science recognize no color line in the laboratory; can Christian churches and similar agencies do less?

In many parts of America the parks, playgrounds and other recreational centers are closed to Negroes. Sometimes such instruments are provided Negroes by themselves, often grudgingly, and they are usually inferior.

Not so many years ago, a distinguished Negro scholar with degrees from Harvard and Heidelberg was arrested while peacefully walking through a park in order to view a building for which the city is well known. In this same city, famous for its good schools, churches and southern hospitality the following sign appeared over the entrance to the gate of one of its parks. "No dogs allowed," "No Negroes allowed."

No matter how cultured or refined a Negro may be he is never safe from personal violence or profound embarrassment or humiliation. He may be a great scientist or poet or a miserable and unfortunate man from whom all self-respect and dignity has been crushed out the treatment accorded each may be the same.

While lynching is on the decline, we have a long way to go before we have wiped this shame from America. Lynching is the symbol of our profound lack of respect for the Negro as well as the symbol of our profound disrespect for one of the central teachings of Christianity, respect for personality, and for democracy.

Race Relations, Democracy and Christianity:

Woodrow Wilson once said that "race relations is the acid test of Democracy." Is it not equally true to say that right racial attitudes and behavior are the acid test of Christianity in America? America is being pointed to today as the great stronghold of Democracy. It has long been looked upon as a "Christian civilization."

Can men retain their faith in Democracy and in Christianity when we who are most vocal and most powerful permit both our religious faith and our political faith to be held before the world in scorn? Today Christianity and Democracy are being severely questioned and judged.

May we not strengthen Democracy by extending its privileges and benefits to *all* the people and may we not begin to redeem Christianity by being redeemed in the faith and practice of Christian love and brotherhood. What infinite tragedy for mankind if we fail in this hour to do what we all know is demanded of us. Let us not fail ourselves, our God, or our brothers.



The Brighter Side: The picture is not, however, all of one tone or one hue. There are significant variations here and there where men and women have caught the vision and the spirit of Jesus and have been swept into that great company of resolute and courageous lovers of men, who throughout human history have reckoned that the second commandment is part and parcel of the first in that he who does not love his brother cannot possibly love or know God.

Thus it is that throughout the nation, and particularly in the South, a new spirit is brooding in the hearts of young men and women of both races. After many long and bitter years, the seeds of good will, enlightenment and understanding, planted by men of God in the midst

of chaos and strife, are now bearing fruit.

No group has shared more fully in leavening a society inherently unfriendly to the mission of Christianity than the men and women who went out under the American Missionary Association. These men and women have written one of the most brilliant and heroic chapters in Church history. While it has not been without its paternalism and its blind spots, it plowed well the ground, and planted well the seed, which some of us today are reaping.

The last twenty-five years have witnessed a growing consciousness of the evils of racial conflict in America. At the turn of the century the National Association for the Advancement of Colored People began its historic struggle to win for the Negro his rights as set forth in the Bill of Rights and in the Constitution.

Today it is carrying on a ceaseless campaign for the realization of those things which will make America a more decent place for all Americans. It deserves the support of all Christians.

At the close of the World War a group of Southerners organized the Southern Commission on Interracial Coöperation. These southern men and women have done a pioneer job and made a lasting contribution toward better race relations throughout the land.

Through the Interracial Commission southern women have organized to combat lynching and have enrolled thousands of women in its campaign. Its exposure of lynchings, mob rule and various forms of discrimination has served to awaken southerners to a genuine concern for the race problem.

During the last fifteen years the Student Christian Movement (YMCA and YWCA) has made notable progress toward bridging many of the gaps separating Negro and white students. Without any

fanfare or dramatics student Christian leaders are pushing ahead in numerous directions and adding another momentous page to the history of Christian pioneering in the field of race relations in the South.

Probably the most recent and significant adventure in the field of race relations is that of the Southern Tenant Farmers' Union which unites Negro and white tenant farmers and sharecroppers in a movement for social and economic emancipation. It is probably true that these disinherited men and

women of our cotton kingdom have gone farther in their efforts to break down artificial racial barriers than any other group in the nation. Recently Southern ministers and laymen have united around the platform of early Christianity. The Fellowship of Southern Churchmen extends its membership to all those who accept its Statement of Principles. It is making a significant contribution in pioneering among the industrial and agrarian workers of the South, and is composed of Negro and white ministers

and laymen from 13 southern states. These and many other groups are opening up a new chapter in race relations in America. But the task has only begun. May all those who call themselves Christian have a vital part in bringing our Lord's mission to fulfillment.

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The Leader: May we repeat the Lord's prayer in unison and search our hearts as we pray "Our Father . . . Thy Kingdom come . . . Thy will be done on earth."

Government Takes Over Sholapur Settlement

By Alden H. Clark

THE Congress Government which came into power in 1937 with a strong program of social reform not unnaturally desired to take over control of the Criminal Tribes Settlement at Sholapur of which for twenty-two years the Marathi Mission of the American Board has had charge.

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The Mission would have been glad to continue to carry on this work for some years longer but on October 1, 1938, turned the Settlement back to the Government, transferring Oline Nicholson and Miriam Brown, teachers and social workers in the Settlement, to positions of great need in the Madura Mission, while Rev. Stephen Hieb, Manager, and Mrs. Hieb, began their normal furlough.

"I must tell you about the Brahmin lady who was appointed to be my successor when the Government realized that we were going in a short time," wrote Miss Nicholson. "I had a letter telling of her appointment and that she should be

taught the work during the remaining two weeks before our departure.

"Tell about the work so that she could take over in two weeks! It seemed an impossible task. Our hearts were heavy as we went to the train to meet her. What would she be like? Would she love the 'crims'? Would she be interested most in their welfare or was she merely a tool of a political party? Would caste prejudice be too strong to permit her to really get to know the settlers?

"Soon after we met her, however, we knew the answers to our questions. And my heart knew a peace that even saying goodbye to the 'crims' couldn't disturb. Miss Khare is a Brahmin woman of the highest type. She has a real spirit of service and an outgoing friendliness that made her seem an old friend within the two short weeks we were together. She is inexperienced in the work but is very intelligent and practical."

Miss Nicholson in her letter mentioned a few cases showing the effect of the Settlement on the girls and boys.

"A girl from the Bhampta tribe (bundle thieves) now on her last year of teacher's training in a mission institute. A boy from the Bhat tribe (pickpocket thieves) now is taking his second year of teacher's training. A boy from the Chappaband caste (counterfeit coiners) is studying motor mechanics at a Mission technical school. A boy from the Kaikadi tribe (temple robbers) now a Christian, is studying in Wilson College. Another boy, Kashinath, has one more year of training in his medical course. If he can borrow \$100 he will finish his training. He has a fine character and is a true Christian. His people are still in the Settlement."

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It was at the strong solicitation of the officers of the government of the Bombay Presidency that the Marathi Mission undertook the charge in 1916 of this Settlement—really a missionary task, it was pointed out to them at the time.

In giving up the work the American Board passed a resolution of which the following is part.

"For over twenty-one years missionaries of the American Board have been in charge of the Settlement and during this period have given themselves unremittingly to the difficult and challenging task of restoring these members of 'Criminal Tribes' to normal life in society. Associated with the missionaries in this task has been a fine group of Indian workers who have entered

with enthusiasm into the spirit and purpose of the Settlement.

"As a result of these efforts over two thousand of those formerly classed as criminals are now freed from that stigma and are productive members of society.

"Especially effective work has been done for children in the schools of the Settlement who have generally numbered about a thousand. Very few of these children have fallen

back into their old tribal ways of crime and many of them have developed into fine citizens and able leaders.

"In approving of the return of the Settlement to government control we desire to express our gratitude for these years of fruitful service and our best wishes to the Government as they seek to carry on the constructive work of the Settlement."



Secretarial Side Lights



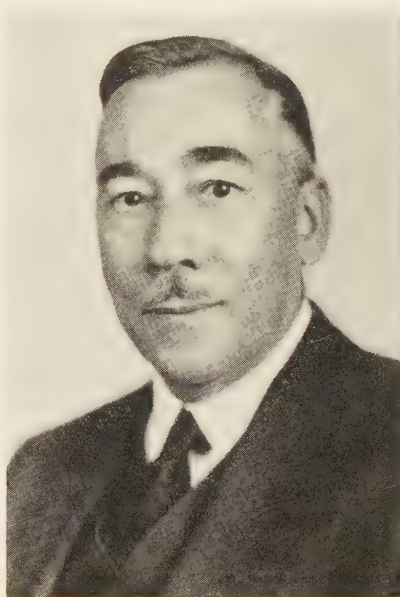
THREE elements form the texture of the life of A. M. Bushfield—business, religion and art.

His ancestors were pioneers in Pennsylvania during the Revolutionary War and in the Ohio Valley in the years that followed. He was born across the river from Louisville at Jeffersonville, Indiana. His parents were pillars of the church and he habitually brought ecclesiastical dignitaries home with them for dinner on Sunday. Their three children were brought up to study hard and fear the Lord.

A. M. Bushfield left home for the first time in 1907, venturing to spend a year among the real estate men who were then beginning to flock to West Florida. Looking for something more substantial and less hazardous, he proceeded to New York City where he took a four year course in the New York School of Accountancy. Upon his graduation he took a position with The Barret Company, which dealt in coal-tar products. By 1916 the government was demanding an increase in the production of chemicals. He became a member of the inspection staff working under the immediate supervision of the government.

With the advent of the war he felt that all Americans should render some form of service to their

Assistant Treasurer of the Board of Home Missions



A. M. Bushfield

country. In 1918 he joined the Red Cross and was sent abroad for a period of nearly five years. His first assignment was to the hospital supply department in Paris.

The distribution of \$20,000,000 worth of medical supplies took him into Belgium, Germany, Poland, Latvia, Estonia, Lithuania and to the western border of Soviet Russia.

In addition to office management he participated in the organization

of civilian relief work and in the establishment and equipping of hospitals and clinics. He found great joy in using his business experience for the furtherance of humanitarian ends.

In 1922 he returned to the United States and to his former work. Five years later he entered the treasury department of the American Missionary Association. With the organization of The Board of Home Missions he has been given the responsibility for the collection of legacies, also the repayment of loans made to the churches by the Church Building Department.

Since November of 1935 he has secured repayments amounting to more than \$600,000. During the current fall and winter he has managed the appeal for the repayment of loans for the benefit of the churches that have suffered from the hurricane. This has produced over \$87,000. Thus do his business talents serve the churches.

Among his hobbies A. M. Bushfield ranks fishing first. Then come travel, his love of music and his passion for collecting oil and water color paintings. Much of his affection centers in the Phipps Garden apartment of which he is the sole and happy occupant.

Christian Social Service

By Charles T. Loram*

and The Missionary

It is always a problem for Mission Boards, and one that becomes acute in a time of diminishing revenue, as to how far it is justified in maintaining missionaries in areas apparently Christian and in spending its funds on Christian Social Service (edifying, St. Paul would have called it) rather than in evangelising the heathen.

This is not, however, the problem in Johannesburg, South Africa, where three hundred thousand Africans from all parts of the sub-continent are constantly engaged in producing over 60 per cent of the world's supply of gold. Indeed, the city of Johannesburg has been called the most important mission center in South Africa, for not only do thousands of non-Christian Natives arrive there every month, but these Africans, when evangelised, often become most effective missionaries themselves among the people in the villages from which they come and to which they return.

In regarding Johannesburg as an ideal center for missionary work and in appointing to it such competent missionaries as Dr. James Dexter Taylor and Dr. Ray E. Phillips and their equally competent wives, the American Board has given another proof of the horse sense which has characterized the American missions in South Africa and which has won for them the respect and admiration of the people of South Africa.

But the American Board has gone farther and, realizing that missionaries, like the rest of us, grow stale and need to refresh themselves by further study, it allows its missionaries on furlough to take time out to collect their thoughts, confer with colleagues from other lands

and receive such guidance as universities in this country can offer.

It has been the privilege of Yale University to receive several of these missionaries, among whom was Dr. Ray E. Phillips, the author of *The Bantu in the City*, a study of cultural adjustment in the Witwatersrand, which the present reviewer regards as the most important book written on the subject of the urbanization of the African Native.

The relationship of Europeans and Natives, the so-called Native Problem in South Africa, is one of the most difficult racial problems in the world today. The two million enterprising Europeans in South Africa, faced with seven million Africans who are increasing in numbers, adopting Western civilization rapidly and demanding a place in their African sun, are naturally perturbed not only as to their own political future but also as to the fate of their civilization.

There have, therefore, been government commissions of inquiry galore especially on the problem of the Native in the towns, where the situation, though not more serious than the rural problem, is much more apparent. These commissions have as a rule merely taken evidence from people who know or think they know.

It is the crowning merit of Dr. Phillips' study that it is based on carefully collected facts and not on opinion. It is not too much to say that this is the first scientific study of the urban African Native.

Dr. Phillips is well fitted for the task. He went to South Africa with a rich cultural background. For

*A review of Dr. Ray E. Phillips', *The Bantu in the City*. The Lovedale Press, South Africa, 1938. American Agents, The International Missionary Council, 156 Fifth Ave., New York City.

eighteen years he dealt at first hand with the problem of the acculturation of the African Native. As sociologist, community organizer, publicist, he achieved a South African reputation. Knowing that at some time he would make a scientific study of the problem he collected an enormous amount of data.

Then during his two years' study at Yale he was able not only to collate his material, confer with authorities, but by visits to the Southern states was able to see the parallel situation of the American Negroes. By nature and training Dr. Phillips has the scientific mind, the ability to subordinate his own viewpoint and to let the facts lead to logical conclusions.

Dr. Phillips deals first with the economic life of the Natives on the Witwatersrand and shows how the poverty is at the root of their plight. Among other elucidating figures he shows that in the case of forty-eight Native families living in the locations (segregated residential areas) the median monthly wage of the head of the family was £8. The average total expenditure of the families was £11—3s—6d. The balance is met by the labor of wives and children, the letting of rooms for lodgers with all that this connotes for physical and moral deterioration. In some cases illicit liquor selling and even prostitution are used to balance the budget.

After dealing equally objectively with such questions as housing, health, education, Dr. Phillips treats exhaustively the questions of crime, delinquency and religion. How the African, who is so law-abiding in his indigenous cultural environment, becomes so pronounced a law-breaker that even an African sa-

The urban Native population is a population of law breakers," is a question Dr. Phillips sets out to answer.

Apart from the breakdown of tribal mores and the temptations put in his way by the new city life, the tempt of the white man to regulate the life and behavior of Natives in the cities has resulted in the creation of a large number of statutory regulations with penal sanctions applicable to Natives. These include a variety of passes (passports) which the Native is compelled to carry, a few regulations, etc., etc. In 1936, as Dr. Phillips points out, 25,032 convictions out of a total of 160,729 or 77.79 per cent in the Johannesburg courts were for offenses against statutory laws and regulations applying to Natives alone.

Most of the Natives are sent to jail where they associate with hardened offenders so that it is not so much to say that the white man's laws are creating criminals. The problem of the Native in the town is difficult especially in view of South Africa's segregation policy which regards the town as "white" areas, in which Natives are not to be allowed to live unless the white man needs them.

Reform of the Union's urban native policy and practice is long overdue and Dr. Phillips' facts, presented objectively and without emotion, will help, as will also Dr. Phillips' personal association with the bodies that are pressing for this reform.

The illuminating chapter on Religion deserves special attention from the supporters of Christian missions. South Africa is an over-missionized country but as far as the cities are concerned the results are not promising. Dr. Phillips asked 54 educated African Christians the question, "Is the Christian Church gaining or losing ground?" In their replies 37 said that the Church was losing, 4 that it was gaining, and 13 were non-committal. Those who said that the Church was losing ground gave the following reasons for their belief:

<i>Why the Church Is Losing Ground</i>	<i>Number Replying</i>
The poor economic status of members	18
Sabbath breaking and irreligious attitude of Europeans	16
The "colour-bar" in Church and State	15
Ignorance of the Native Clergy	14
Many denominations and sects	12
Lack of concern by churches and their leaders in the physical needs of the people	10
Miscellaneous (Communist propaganda 4; Liquor selling 4; Immorality 1)	9

Each of these reasons is examined in detail by Dr. Phillips who quotes penetrating comments by Africans and others. To ascertain what the products of our mission work think of our efforts, these intelligent views

and criticisms of our converts deserve to be carefully studied.

But Dr. Phillips is no pessimist about mission work. He reveals the difficulties so that he and we can see the remedies. These in Africa, as elsewhere, seem to the present reviewer to point to less institutional work, less doing what Governments and the indigenous people should be doing for themselves, more effective pastoral work, better trained missionaries, and a greater attempt to get back to a fundamental concept in most indigenous religions that religion should and must be related to the daily living of the people. It may be that perhaps we need "to serve tables" with social Christianity as our main objective.

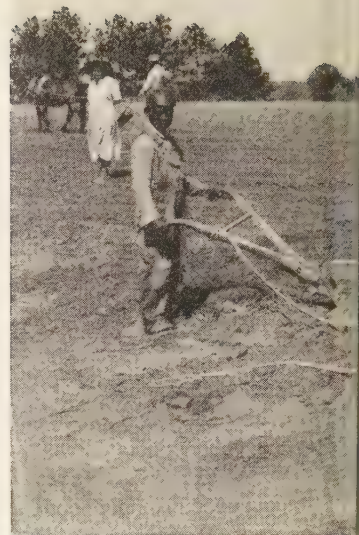
In this magnificent study Dr. Phillips does not leave us without hope and useful suggestions. These latter are not Utopian but are based on a real situation and are entirely practicable. Those who see a thaumaturgic quality in the Christian religion or who are seeking for a short-cut sign may be disappointed, but those who face the facts and realize that for most of us the Christian way of living is difficult and that progress must be made by "inching along," to use the picturesque Negro phrase, the book is full of encouragement.

Since the problems here presented are common to city life in China, India and indeed everywhere in the mission field today, no better book than *The Bantu in the City* could be prescribed for serious adult mission study.





*Small houses but large families is
the rule in the Rural South*



Plowing often is



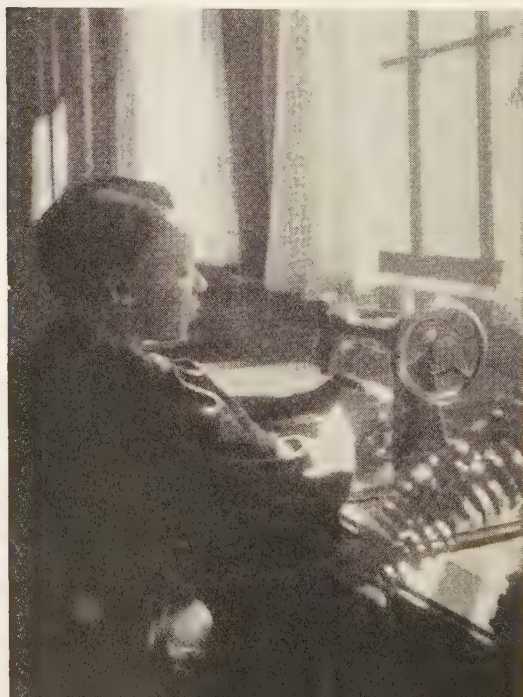
*Our
students
acquire
poise*

Why Missionary

Under the American system taxes must be collected before schools can be maintained. Although the South spends a larger proportion of its tax dollars for education than does the nation as a whole, those dollars are only about half as numerous as in other sections of the country. The custom of maintaining separate schools for white and colored children further complicates a situation already difficult. As a consequence much of the education offered the Negro is scanty in quantity and miserable in quality.



*Full
grown
but
still
going
to
high school*





ing in Alabama

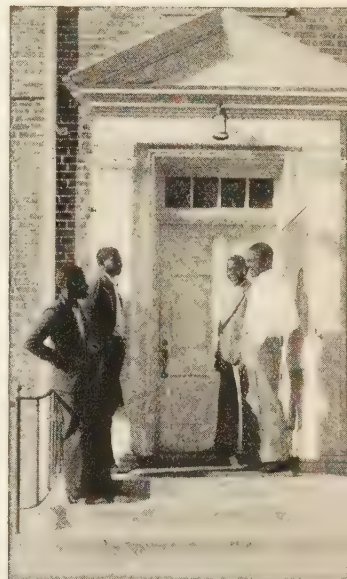


Shutters do duty for windows, and whitewash for paint in many public schools

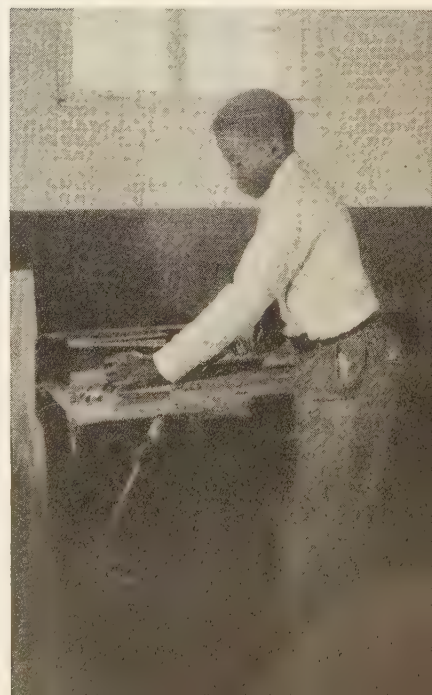
ols For Negroes?

Pioneering has been the rôle of the church-supported schools for Negroes. In their early days they offered the colored children of the South their only chance for "book-learning." As the public schools have become numerous their rôle has changed to one of pace-setting, both in the quality of the education which they offer and in the adaptation of their training to the demands of actual life. Our pictures give a glimpse of the life of the Negro together with a few samples of the "life-centered" training which our schools are offering.

Our schools open the door to a richer life



Young carpenters will ultimately build better homes



Devotional Service Materials

By Mrs. John S. Bordner

Theme: "Crown our good with brotherhood."

Hymns:

"Rise up O Men of God."

"O Beautiful for Spacious Skies."

"Father in Heaven Who Lovest All."

"In Christ There Is No East or West."

"Lift Every Voice and Sing."
(Often called the Negro National Anthem; may be used as special music. Secure music from E. B. Marks Music Company, RCA Building, New York City.)

Lift ev'ry voice and sing, till earth and
Heaven ring,
Ring with the harmonies of liberty;
Let our rejoicing rise, high as the listening
skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark
past has taught us;
Sing a song full of the hope that the present
has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

Stony the road we trod, bitter the chast'ning
rod,
Felt in the days when hope unborn had died;
Yet with a steady beat, have not our weary
feet,
Come to the place for which our fathers
sighed?
We have come over a way that with tears
have been watered.
We have come treading our path through the
blood of the slaughtered,
Out of the gloomy past, till now we stand
at last,
Where the white gleam of our bright star
is cast.

God of our weary years, God of our silent
tears,
Thou who hast brought us thus far on the
way;
Thou who hast by Thy might, led us into
the light,
Keep us forever in the path we pray.
Lest our feet stray from the places, our
God, where we met Thee
Lest our hearts, drunk with the wine of the
world, we forget Thee;
Shadowed beneath Thy hand, may we for-
ever stand
True to our God, true to our native land.

James Weldon Johnson

Bible Readings: Acts 17:24-28;
John 13:13-35; Matthew 7:12 and
22; 35-40.

"About Those Jews."

We may say with Howard Vin-
cent O'Brien of the Chicago *Daily
News*, "Pity the poor German. If
he has heart disease he can't use
digitalis because it was discovered by
a Jew, Ludwig Taube. If his tooth
aches he cannot have the comfort of
cocaine for that would be utilizing
the work of a Jew, Solomon
Stricker. If he has diabetes the aid
of insulin is not for him, for a Jew,
Mikowsky, had a hand in its dis-
covery. If he has a headache he
must shun pyramidon and antipris,
the discovery by the Jews Spiro and
Elige. If his child has convulsions
he must avoid chloral hydrate, the
discovery of a Jew, Oscar Liebreich.
If he has syphilis he cannot allow
himself to be cured by salvarsan be-
cause it was discovered by Dr. Ehr-
lich. If he has a mental screw loose
he must not attempt to tighten it by
psychoanalysis because the father of
that teaching is a Jew, Sigmund
Freud. If he has ear trouble he
can't go to Neumann, the specialist
who treated the Duke of Windsor,
because Prof. Neumann is a Jew.
If he has cancer he can't get the
help of the great specialist Ferdi-
nand Blumenthal because he has
been forced to leave Germany. He
may like music, but there will be
no more performances of Gold-
mark, Mahler, Mendelssohn, Mey-
erbeer and Offenbach. The poor
German may like to read but the
list of authors whose works must
not be read grows constantly longer.
He may like to travel; the list of
available places to visit has now been
shortened. Pity the poor German.
His world shrinks ever smaller.
More and more cramped, he tries to
be comfortable in the iron straight
jacket of the psychology that a mad-
man has given him. Pity the poor
German."

But we must also say: "... we
have a good-sized mote in our own
eye. The spirit of the Berlin mobs
is merely an especially inflamed
form of the Ku Klux Klan quality
that so humiliatingly swept the
United States only fourteen years
ago. It was here then, and not in
Germany that crosses flared. . . .
And it is here now that our national
life is still poisoned by race prejudice
and ignorance, affecting the social
and economic life of millions. . . .
While our country harbors bigots
not one of us is free." (From
World Events)

About the Orient. "It was a
black day for the Orient when the
white statesmen at Versailles after
the World War decided to refuse
the request for race equality put for-
ward by Japanese representatives.
We may as well face the fact that
our personal indulgence in race
prejudice is contributing today to the
agony of China." (*Muriel Lester
at a dinner given in Washington by
the National Council for the Pre-
vention of War.*)

And the Negro. Here is an in-
complete list of Negroes who have
achieved preëminence:

First man killed in American Revolu-
tion, March 15, 1770: Crispus
Atticks, a Negro
First clock, by Benjamin Bannick
1751
First successful heart operation, by
Daniel Hale Williams, 1903
Dr. Carver, chemist, secured from
peanuts 145 products; from
sweet potato, 108; from pecans
95

Archie Alexander was an architect
Ernest Just, Vice-President of Bio-
logical Association, received a
\$15,000 Rockefeller prize
James Weldon Johnson, poet,
awarded Spingarn Medal; U. S.
consul in Venezuela and Nicara-

guia; professor Fisk University
and New York University
Amuel Coleridge Taylor: composer
Alexander Dumas: author
Paul Robeson: actor
Paul Laurence Dunbar: poet
Countee Cullen: poet
Roland Hayes: noted singer
Booker T. Washington: founder
Tuskegee

ADDITIONAL READINGS

"How came you here?" said one
For you are not of us."
Let him build," said the Master Builder,
It will never be built but thus."

So one struck hands with another
With whom he had been at strife,
Let us live, instead of striving
About the way of life.

Anonymous

"Brother come
And let us go unto our God
And when we stand before Him
I shall say—
'Lord I do not hate
I am hated
I scourge no one
But I am scourged
I covet no lands
My lands are coveted
I mocked no peoples
My people are mocked'
And brother what shall you say?"
Joseph F. Scotter, Jr. (a Negro poet)

Leader: Through the long centuries of human history there has been building a Beloved Community in which all souls that love, all souls that aspire, are bound together in one life.

Response: Precious unto us are the names of the heroes and leaders of the race who have toiled mightily in the service of the Beloved Community.

Leader: Precious unto us the memory of unnumbered millions who, humble and nameless, the straight, hard pathway have trod.

Response: Precious unto us the memory of earth's lowly ones who have added each in his measure to the ever-growing treasures of the common life of man.

Leader: We, too, are members of the Beloved Community. A thousand unseen ties bind us in one living body, apart from which there is no life.

Response: We are joined in one communion of love and aspiration with all mankind, living and dead.

Leader: We, too, have our gifts to bring to the altar of humanity, gifts of love, of wisdom, of consecration.

Response: We are thine, O Beloved Community, take us, use us, let our whole lives be an offering laid on thy living altar.

Prayer: O, God, of man and nations, in the far depths of thy Fatherhood all men were conceived in love and born to be brothers. We worship Thee as the sons of men and as thy children. Behold us gathered in the name of Him in whose brotherly heart thou art clearly revealed; in the name of Him who did not confine His loving service to men of His own race, but sought out the stranger and alien, as His brother and as child of the same father. We confess, our Father, that very frequently we have been indifferent to our fellow-men of other races or nations. We have allowed envy and suspicion to blind our eyes to their true worth. We acknowledge that our national pride has often encouraged bigotry and intolerance toward them so that we have made their path a way of hardship and disappointment. So enlarge our minds we pray thee that love may be a world feeling and our sorrow a world grief until Thy life and Thy truth shine in all the dark places of the world, and Thy saving love is the joy of all men. In the name of Jesus, our Master, Amen.

Gather us in; we worship only Thee;
In varied names we stretch a common hand;
In diverse forms, a common soul we see;
In many ships we seek one spirit land;
Gather us in!

George Matheson

God of my brother across the sea,
God, of the stranger next door to me,
God, of the world-wide brotherhood—
Grant me the grace to cast aside
The differences that but divide,
And see in all the truth and good.

Alice Crowell Hoffman

Declaration of Brotherhood: God being my Father and all men my

brothers, I intend to do unto others of whatever race or creed as I would have them do to me. It is my purpose to respect the rights of human beings and to judge each fellow man on his individual merits alone. I will oppose every organized effort to evoke fear or hatred of any religious or racial group (*by National Conference of Jews and Christians*).

OUR WORK AMONG RACIAL GROUPS

It is important to inform our people regarding this work during this month of great emphasis on inter-racial activities. The following are brief notes from Board of Home Missions reports. Send to the Missions Council for more detailed information.

The American Missionary Association has ever sought to lead the Negro forward. Seventy years ago this meant opening scores of crude schools. Today it means developing adequately a limited number of schools and colleges which will set the pace for Negro education and produce leaders for tomorrow. During his first thirty years of freedom the Negro was almost totally dependent on missionary institutions for his educational opportunity. The A.M.A. rose to this emergency and opened the first school at Fortress Monroe in 1861; at one time it was maintaining over 100 schools. Now, thanks largely to the generosity of Julius Rosenwald and the General Education Board, public schools care for Negroes in hundreds of communities where the A.M.A. first opened schools and today it is not operating a single primary school, but continues to support eight community schools below college grade, either because they are meeting unusual need or are pioneering along new lines; it is developing colleges—maintaining four and contributing to a fifth.

Our Negro churches—245 fostered by the A.M.A.—are largely

the by-products of our schools. They have exerted a quiet influence; many have adopted programs of social service, and our Negro pastors, far better educated than the average of the Negro group, have often been able to exercise real leadership in community affairs.

Work for Those of Other Tongues. Our churches became conscious of the needs of the "stranger in their midst" brought in by the tides of immigration, and foreign-speaking churches were organized. Most of the 22,500 members of the 224 German churches were liberty loving Germans emigrating from within the bounds of the former Russian Empire to our western prairies where they live on the soil. Their church loyalties are strong.

The *Finn*s, from the old Russian Empire, claim descent from the Tartars of Asia rather than from the Aryans of Europe. They are independent thinkers.

Long and honorable is the ministry of our churches to the *Czechoslovaks*, particularly in the vicinity of Pittsburgh and Cleveland; their members are blending more and more into American life.

Among the *Scandinavians* we have 60 Swedish and 17 Danon-Norwegian churches.

Our churches among the *Armenians* and *Bulgarians* are a by-product of the work of the American Board in the Near East. The Armenians as a group are thrifty and prosperous, giving generous support to their churches.

Our work with the *American Indian* emphasizes the improvement and upbuilding of our churches and the development of community services, with training for Indian ministers, home visitation, Sunday Schools, Vacation Schools, all types of pastoral care.

In the Southwestern states we have several small but very loyal groups of Spanish-speaking peoples who add their bit to the help we

give in the support of their churches, communities, and health services.

AN ALLEGORY: COLOR BLIND

By OLGA E. GUNKLE

And lo, a traveller with a face white like new fallen snow, journeyed along a winding highway, toward a distant city. The traveller was very religious. Three things he did daily. Daily he read from a sacred book—a book of beautiful teachings, a book that said that all men were brothers; the white traveller pondered these sayings and said he believed them. Daily he knelt to pray to one whom he addressed as "Father." Daily too, he gazed at his own white face in the wayside brook, when no one was looking, and loved the fair image he saw reflected. One day he met another traveller who was journeying in the same direction. Both men drew aside lest they touch the other's garments. Because this other man's face was yellow, white man said to himself, "He is deceitful; he is treacherous. He must be because his face is not white like mine." And white man believed these things he said to himself and hated the yellow man intensely. And the yellow man said of the white man, "He is proud and conceited and arrogant. I shall go my way alone." And neither looked closely to see what the other was really like.

The two travellers met others on the highway who were not as they were. They said of the brown ones, "They are cruel, they are wicked. They murder, they kill. We fear them because their faces are not like ours." And when the travellers met a black man, they said, "He is dangerous; he is not as good as we are, we know, because his face is black and not like ours."

All through the years, the white traveller was very religious. Daily he read from the sacred book, daily he knelt in prayer, and daily in secret, he admired his own image, as

it was mirrored back to him from the crystal stream. And the black, and the yellow, and the brown travellers kept to themselves likewise, and would have naught to do with those of other races than their own.

As the years passed, like a rosary of days and nights, all the travellers came closer to their destination. Each traveller hated more intensely, those not of his own race, and thought up good reasons for drawing away from them with ill-concealed loathing. One day all the travellers came to a rise in the road and quite suddenly found themselves within the gate of the city which had been the goal of their desires for so many years. The company of travellers was so large that there was not room for one man to draw away from another; when they found themselves passing through the center of the city. Then there was in the midst of them a great radiant presence, and the white man cried, "Behold how fair is the white King."

The yellow man shouted, "Lo, the majestic yellow King."

The brown man called, "Hail, the mighty brown King."

The black man exulted, "Glory to the mighty black King."

But the white man stamped his foot and screamed, "No, he is white, I tell you, the King is white."

And the black man shouted, "No. He is a black king, black, like I am."

Then they all fell into a dispute as to the color of the great king. But the radiant presence interrupted them, saying, "O, my children, my children, how blind. So blind with the earth dust that fills your eyes, that you cannot see clearly. All these years you have loved the colors of your own faces, so much that you have been blind to the beauty of all others. All these years has color divided you. Half of the sweetness of life have you missed with your color-blindness.

ould the earth be half so lovely, everything were of one hue? If the leaves and all the flowers and all the sunsets were brown, how monotonous a place would the earth

While you were on the earth and you draw away with loathing from the poppy because it was not the sunflowers? Did you hate the grass because it was green instead of crystal clear like the sea? My little children, in this

city, color does not matter. Here, it is only the heart that matters, and the radiance of the soul. Shake the earth dust from your eyes and look about and tell me what you see."

And the yellow man looked at the brown man and whispered, "I see no color. Only a shining radiance." And the white man looked at the black man and cried wonderingly, "I see no color—only a soul of shining beauty."

And then they, who had thought of themselves as black and white and brown and yellow, looked at each other and said gently, "Brother, my brother." And when they knelt down, and looked at the king, behold they saw him not as black or white, or yellow or brown, but as a great radiance of shining soul and kneeling together they murmured, "Our Father."

Taming Tuberculosis in New Orleans*

By Mrs. Theo. T. Moore

The tuberculosis clinic of Flint-Goodrich hospital of Dillard university consists of one small room and part of the corridor, yet in these few feet of space one of the most valuable contributions to the public health of New Orleans, regardless of race, is being made.



Superintendent A. W. Dent of the hospital said the picture of negro tuberculosis in New Orleans is unusually dark, but that all the efforts of the hospital staff, in co-operation with the New Orleans tuberculosis committee, are unable to cope with the situation. In 1934 there were 891 Negro deaths from tuberculosis in Louisiana, with only 12 beds available.

Since adequate hospitalization requires that there be one bed for each annual death from tuberculosis, it is obvious that there were 89 cases, in 1934, not isolated, and spreading the disease in the community. Were all of us immune to tuberculosis our concern would not be so great, but each case is a source of infection to everyone with whom he comes into close contact, be it member of the family or employer.

"We do what we can," Superintendent Dent explained, "but

though we are able to furnish free chest X-rays to our clinic patients (through a contribution of the New Orleans Tuberculosis committee), we can't help those cases where economic necessity makes it impossible for the patient to submit to the rest cure."

He spoke of clinic patients unable to maintain regular attendance because they could not afford the carfare, or could not take the time from their work. This condition exists in all phases of clinic treatment among Negroes.

THWART SUPERSTITION

"The old superstition held that a tubercular Negro was a dead Negro," said the superintendent. "We have proved this to be untrue in many cases where treatment began early enough to make a cure possible. Unfortunately we do not have facilities for treating all the advanced cases which come to us, so we are working from the other end, trying to discover tubercular patients who do not know they have the disease. Today 400 pupils from McDonogh No. 35 high school and Valena C. Jones Normal school are being given the tubercular test."

Every school pupil will be tested. Those children showing positive reactions will be given chest X-rays, Flint-Goodrich furnishing the X-rays for the cost of the film, which is supplied by the New Orleans Tuberculosis committee.

About 25 per cent of these children will show positive reactions, not a proof of active tuberculosis necessarily, but a sign that there has been infection or exposure at some time or other. The superintendent estimated that of the 400 children then being tested 15 would show active tuberculosis.

Realizing the futility of treating without bringing in for examination all members of the family, and further realizing the importance of isolation, sanitation and ventilation, during 1937 the hospital obtained the services of a public health nurse for the tubercular out-patients. It is her responsibility to bring into the clinic all persons in close contact with the patient, to see that the doctor's orders are carried out, and to insist that regular attendance at the clinic is maintained. As a result the 1937 attendance increased 62 per cent over that of the previous year.

The three public health nurses now serving as out-patient workers

*Reprint from the New Orleans Item of December 8, 1938.



Waiting in the Flint-Goodridge Clinic



In one of the wards at Flint-Goodridge

in obstetrics, venereal diseases and tuberculosis, have become invaluable in projecting the work of the hospital into the homes of the community.

Against the dark picture of the tuberculosis situation, Superintendent Dent was able to give an account of brilliant achievement in the field of infant care and maternal welfare. Due to constant education, the undercutting of midwives' fees and the activities of the public health nurse, there was an increase of 400 per cent in the number of Negro babies delivered by doctors, rather than midwives, over the number so delivered in 1932.

At present only 10 per cent of the Negro babies in New Orleans are delivered by midwives, but in rural Louisiana that figure jumps to 90 per cent for both races. The logical conclusion is that Flint-Goodridge and its staff are somewhat responsible for the lower percentage in the city.

A similar account of excellent work in the treatment of syphilis, coöperating with the state board of health, can be credited to the hospital. As in tuberculosis, early diagnosis is emphasized and every patient entering any clinic is given a routine blood test. An anonymous donor makes it possible for the hospital to supply drugs free of charge to any

patient unable to pay the 25 cent fee for injections, and in this particular disease the hospital can claim credit for improving the public health to an enormous degree.

Asked what statement would best express the necessity for continued support of the tuberculosis clinic, Dr. Sydney Jacobs, physician in charge, said, "Say that it costs twice as much to treat an advanced case as one in the early stages. Say that every active case of tuberculosis may be infecting the members of the reader's own household. And say that unless we can locate these cases and treat them early, they'll be added to the relief roll in two years more or less."

Pilgrim Fellowship Pointers

By Lucy M. Eldredge

THE attention of youth groups throughout our fellowship is focused on India this month. Three Christian Life topics give the opportunity to learn what is happening there. The February *Pilgrim Highway* furnishes a wealth of resource material. *Dinanbandhu* by Ruth Seabury should be the book-of-the-month for Congregational Christian young people in February. The women may furnish a copy for individual young people to read and for leaders to use in youth meetings.

Four interesting programs on India will be found in *Christian Youth in Missionary Action*, Third Series (secure your copy from Dr. J. L. Lobingier, 14 Beacon Street, Boston, for ten cents). These programs were worked out by the young people of the First Congregational Church of Washington, Connecticut, under the leadership of their pastor, Dr. Wilbur S. Deming who served in India under the American Board. The same booklet has two pages at the center

which may be reproduced on lantern posters. They present pictorially the work of the Congregational Christian Churches. Youth artists may make the posters and arrange for their display, one each Sunday during February.

Christian Youth in Missionary Action is much more than the title of a helpful and suggestive booklet. The Pilgrim Fellowship is concerned about missionary action. The evidence is found in the plans worked out by many state groups

dia is the theme for special study February, but missionary action going on throughout the entire year.

For example, Massachusetts youth plans reveal an interest in relief work in China, in educational work at Pleasant Hill, Tennessee, and in friendship to the workers at Mark's Colored Church in Boston. Young people have been appointed to study and report on all free. Gifts totaling \$1200 are sought to cooperate in the work at these three points and in the program of the State Conference.

Illinois youth have a Service Fund, increased this year by youth vote from \$1000 to \$1500, to make possible service through the Boys' Court in Chicago, Miss Magill's work in Westville, Illinois, the service car for the Director of the Southern area, and a girls' school in China.

Michigan young people have assumed responsibility for a \$1000 gift to the Centenary Fund being raised to strengthen the service of the State Conference.

Ohio has discovered a young artist who is preparing posters to increase interest in the Youth Friendship Project which this year will help make possible activities among the onion workers in Ohio, with the Negroes of Lexington, Kentucky, and at United College, Poona, West India.

Minnesota young people are planning special worship services when their thought will go to China and their gifts to help the work of Cliff Omke, a Carleton-in-China student

whom they knew during his summer conference days.

If the roll call of our State Pilgrim Fellowships were called, most of them would have some missionary interest to report. Increasingly youth action is backing up the Rockford resolution: "*We urge that the Pilgrim Fellowship, nationally and locally, strongly emphasize missionary action in its program.*"

Lenten Devotions for Young People has been issued for the third year through the cooperation of the Commission on Evangelism and Devotional Life and the Young People's Department of the Division of Christian Education.

This year Dr. Claton S. Rice, Superintendent of the Washington Conference, is the writer of these Lenten thoughts for young people. There is a Scripture thought, a meditation, and a prayer for each day from Ash Wednesday (February 22nd) to Easter Sunday (April 9th).

Thought for the first three days is directed to "*The Mountain*" which calls youth to worship God, to "*The Man*" who stands out as the One whose qualities are God-like, and to "*The Challenge*" to grow toward the measure of the stature of the fullness of Jesus, with the help of the Father. From this point on, the meditations are gems of thought centering about the life and teachings of Jesus. The writer has shared his own rich experience. Illustrations from the desert, the hills, and the sea, places Jesus appreciated and loved, are used to help

youth to know Him better. For one day Dr. Rice writes:

"As I write this, I am looking up at stately firs, towering straight as arrows, a hundred feet into air. Silent—oh, how silent! Peaceful, wonderfully peaceful! Not even a breeze is moving through the tops of the trees. In the distance, the jagged peaks of the Olympics look upward, as if in prayer to a God above. The smell of the cedar, the acrid tang of the sea, the song of the sweet warbler in the tree-tops—then silence again and God! Later, the flutes and violins will break forth and strong voices will sing, for the morning Convocation of our young people's camp will be held here in the trees.

"In such an environment as this, no one needs to prove to us that God exists. Here in this 'Cathedral of the Firs' God speaks." "The groves were his first temples." When doubts come, when we cannot see him in the faces of our fellows, we can find him in the healing silence of the woods, or in the privacy of our homes."

Lenten Devotions for Young People may be secured from the Pilgrim Press (Boston or Chicago) for five cents a copy. Many churches will arrange for each young person to have his own copy. Teachers may use the devotional thoughts in class sessions during Lent. Youth Leaders of Sunday evening meetings will find suggestive material for worship moments. You may secure your own copy and through its daily use join with thousands of young people in a worshipful observance of Lent.

We are happy to announce that Miss Eldredge is being given a world rest-trip by the young people of our Fellowship. She sails February 15 from Vancouver on the Canadian Pacific steamer *Niagara*, spends two days in Honolulu, several weeks in Japan, visits North China, touches Manila, Singapore, Colombo, and Bombay, and returns via Italy. She reaches New York June first. Ed.

With the Boys and Girls of America

Alabama School Days

GEORGE goes to school in a church—but what a church! The Baptists built it many years ago after a revival meeting, but their carpentry wasn't very remarkable. The floors run down-hill and you can't find a square angle in the place. Even the tin roof has wrinkles.

Once upon a time the building was white-washed, but that has long since worn off except in the cracks. Where the wall started to bulge on one side the building has been propped up with a couple of two-by-ten planks.

The reason George's school is "kept" in the old church is that there is no other place for it to go. When the colored people of the community asked the county superintendent for a school he told them that he might give them a teacher but that they would have to find

some place for their school to meet. The church belonged to the colored people, and so it became their school as well.

Strange as it may seem, George has seen many improvements during the four years that he has been going to this funny looking school. At first books were very, very scarce. That meant that two people had to look at a page at the same time, which tempted them to do many things beside read. Sometimes George wondered what was the use of learning to read when there were so few things which a Negro boy could have a chance to read.

In the old days in place of "supplementary readers" they had scrap books which had been given to the school by Miss Louise H. Allyn, the principal of Trinity School, which our churches maintain at Athens, Alabama. These had been made by taking old Sunday School papers

which had been sent down from the north and pasting the most interesting parts on heavy sheets of paper which were then bound together. This made a tough reader which lasted many years.

But last year something wonderful happened in Alabama! The superintendent of public instruction sent out free text books to the Negro schools as well as to those which the white children attended. Never before had George seen a new book. He loved turning the crisp clean pages. And for once there were enough to go around. Everybody was so proud of the new books that they threatened to do something awful to anyone who was caught filling in the circles in the "o"s and "a"s and "e"s.

This year George has a new teacher. The old one had a switch



George goes to school in this tumble-down church

which she kept behind her back so to have it handy if she caught anyone talking. You could tell how the teacher felt by how often the witch went swishing through the air! If she had a quarrel with her husband she "took it out" on her pupils next day. They were punished for his sins.

The new teacher hasn't any witch. She is a graduate of Trinity School and seems to really enjoy school teaching. She says that reading is fun, and George thinks that it might be if only he had something interesting to read.



*Some day George hopes to go to
Trinity School at Athens,
Alabama*

George has heard that there are people who have shelves full of books in their homes, but he has never been in such houses. And he has been told that in some of the cities there are public libraries where even a poor colored boy can get all the books he wants to read! But that isn't in Alabama where "public

library" means "white people only."

If Alabama were always as sunny as it is supposed to be, going to school in a tumble-down church would not be so bad. But on a "frosty morn" it's another matter. Then the wind blows right through one. At school it comes up through the floor and in through the broken

glass of the windows. Beside the stove it's too hot and everywhere else it is too cold. When it snows everybody stays home.

When George finishes sixth grade he has a great ambition—to go on to high school. But the only place he can do that in Limestone County is at Trinity School in Athens—where the old scrap books and the new teacher both came from. That will mean a long walk every morning and night and some money for tuition, but it also means a real school.

George feels happy all over when he thinks of sitting at a shiny desk in a nice warm school building studying out of clean books with a teacher who does not teach everything and so can really help you to understand your lessons. Then at noontime they have good lunches for you cooked by the girls who are studying domestic science. George just can't wait to get there. Trinity is his promised land!

February 12 Is Race Relations Sunday

FOR the seventeenth time our churches are asked to observe Race Relations Sunday, which this year falls on Abraham Lincoln's birthday. Never in recent years has there been a time when this occasion was more timely.

Pursuant to the request of the Council for Social Action that the American Missionary Association Division serve as its representative

in the field of race relations, a letter from Fred L. Brownlee has gone to all pastors accompanied by a package of literature prepared by the Department of Race Relations of the Federal Council. This consists of suggested programs for a church service, the church school and the women's organization together with six pages of data for speakers.

Race relations is an area where the church speaks with conviction but acts with reluctance. Lincoln's birthday is a propitious time to quicken the conscience of our people concerning interracial attitudes.

Further information and materials may be secured from The American Missionary Division, 287 Fourth Avenue, New York City.

The World Church Meeting At Madras

THE great church meeting held in the halls of Madras Christian College, Tambaram, India, opened Monday, December 12 and closed Thursday, December 29. Its story will be told in America by Ameri-

can and National delegates during February and March in twenty-six great centers, in twenty of which there are Congregational Christian churches.

The HERALD will publish arti-

cles from time to time. Fuller reports can be secured from the office of the Foreign Missions Conference, 156 Fifth Avenue, New York City. Limited supply.

"American Caste and the Negro College"

BUELL GORDON GALLAGHER was elected president of Talladega College on July 8, 1933. At that time he was a young man approaching his thirtieth year whose acquaintance with the problems of the American Negro was quite casual and whose knowledge of college administration was such as an intelligent student would pick up in his wanderings through various halls of learning.

During the past five and a half years Buell Gallagher has not only directed the destinies of Talladega College most effectively; he has also spent two semesters and a couple of summers studying at Columbia in preparation for taking the degree of Doctor of Philosophy. Out of this combination of practical experience and careful research has come the volume *American Caste and the Negro College* (Columbia University Press). Its pages contain a vivid analysis of the present day problems of the Negro together with a brilliant statement of the part which the "segregated college" can play in building a better tomorrow. The book will appeal to both those who are interested in the Negro and those who are concerned with American education because it illuminates both subjects, while on the Negro college it should become a classic.

President Gallagher believes that caste rather than color is the fundamental liability under which the American Negro labors. His argument is that certain economic conflicts have "jelled" along racial lines. Here is his summary of the situation:

"1. Economic competition causes sharp rivalry between the poorer whites and Negroes—a rivalry beginning in slave times and continuing to the present.

"2. The general poverty of the

South following the Civil War keeps great sections of the population, both whites and Negroes, below the subsistence level, serving to aggravate racial antipathies, emphasizing the disadvantages of both groups by their mutual jealousy of any slight advancement of the other group.

"3. The old adjustment between master and slave is perpetuated in the post-bellum paternalism of the white upper and middle class members, with the etiquette of slave times being used as an outward expression of the acceptance of differentiated status.

"4. The high visibility of Negroes prevents an easy solution of racial antagonism by the disappearance of the exploited group, as various European groups have escaped from the cellar of economic opportunity by being assimilated in the general body of the population.

"5. This same high visibility serves to increase the acceptance of the prejudices which are born of the economic conflict.

"6. These considerations point to the conclusion that, given two groups which are fairly discrete as groups, and which are brought together in sharp competitive struggle for the fruits of the economic process, antipathy will develop; and the sharper the conflict the stronger the resultant antipathy. The tendency for race attitudes to correspond to economic relationships suggests a basic functional nexus between the nature of economic processes on the one hand and the configuration of race attitudes on the other."

In a cheerful chapter headed "Achilles Had a Heel" President Gallagher argues that there is no reason why the prevalent race attitudes of this country should not change, although he admits this is not something to be brought about quickly and easily. A larger meas-

ure of economic prosperity in the South would do much to relieve present tensions. In an appendix he traces the correlation between the price of cotton and the prevalence of lynchings.

Turning to the discussion of education, the "functional college" defined as "an institution so conceived as to work toward the modification of life so that every individual might have the fullest opportunity to develop his richest and highest capacities and which included the whole of life in its purview. To this is added the statement, "segregated college for Negroes, become socially functional, would face the necessity of grappling seriously with the whole of American culture, a dominant feature of which is the caste system."

For such a college President Gallagher sees a threefold function. "All that happens in the lives of students and staff is directed, as far as may be possible, (1) with a view to making life under the caste system as fine and noble and human and dignified a matter as it may be (2) while at the same time working to transform the environing system of which caste is a dominant feature to permit larger opportunities for normal living, and (3) enabling individuals to reach beyond the limitations of the system and to lay hold on satisfactions of normal and happy living which the confinements of caste seek to deny."

The heart of the book is found in the chapter on "Educative Administration." Thus does President Gallagher state his creed; "The cure for caste is democracy, real and genuine democracy. The practice of democracy in the segregated college is therefore elementary. The primer of administrative practice begins with the belief that all men are created equal. That does not

an that we attempt the untenable
 ion that all men are identical,
 er in degree or kind. Democracy
 s not mean the equality of abili-
 of all men; it means the parity
 the unequal. Failure to begin
 h this notion of the parity of all
 n means that the college will be
 verned, consciously or uncon-
 ously, by an alternative idea that
 n of differing abilities and inter-
 s and temperaments and ancestry
 d belief are not to be on a par.
 d that is the essence of caste. If,
 the administration of the segre-
 ed college we permit anything
 pt genuine democracy, we are
 rendering to caste.

"Equality of consideration must
 press itself throughout the entire
 ministrative procedure. Each per-
 is 'just as good' as another. An
 a or suggestion must be consid-
 ed on its merits, without reference
 its point of origin. The president's
 nking may be fuzzy at some
 nts; a student's fresh approach
 y give some novel insight. No
 tter who propounds the idea, it
 ust be given all the consideration
 hich its intrinsic merit warrants.

●
 "A second principle through
 hich this equality of consideration
 presses itself is the reliance upon
 nsensus. As long as a majority is

permitted to force its will upon
 minorities the principle of equality
 of consideration is violated. The
 majority may be wrong, as in the
 dominant treatment accorded to ra-
 cial minorities in America. Democ-
 racy must insist on the protection of
 minorities. There must be an
 attempt to discover an inclusive con-
 sensus of judgment as the basis for
 action rather than the use of a mere
 numerical majority to establish the
 preponderance of judgment. We
 judge the success of our administra-
 tive processes in part by the extent
 to which they actually do tend to
 get a genuine consensus of intelli-
 gent opinion.

"This consensus must never be
 forced. In the nature of the demo-
 cratic process nothing but free and
 frank discussion without any inhi-
 bitions or prohibitions can be the
 prelude to decisions of importance.
 The more important the matter to
 be decided, the greater must be the
 effort to make sure that all persons
 vitally concerned have shared in
 making the judgment. In a demo-
 cratic college each individual mem-
 ber of the student body, the faculty,
 and the administrative staff is en-
 couraged to think and talk about
 matters of importance; and there is
 a genuine attempt made to formu-

late the policies of the college in the
 light and under the critical surveil-
 lance of this inclusive process."

The latter portion of the book is
 given to the working out of the
 applications and corollaries of this
 principle, considering such matters
 as "The Problem of Authority,"
 "The Expert and the Masses,"
 "The Problem of Leadership,"
 "Efficiency and the Democratic
 Method," "Contentiousness and
 Contumacy." Entire chapters are
 given to the relation of democratic
 education to "Town and Gown"
 and the techniques of teaching.

●
 The book closes with this signifi-
 cant paragraph: "We dare to hope
 that some colleges will wish to ful-
 fill their social function, that they
 will wish to become prophetic rather
 than monastic or servile. Higher
 education will become effectively
 prophetic when not only its formal
 instruction but equally its structure
 and procedures are redirected by the
 best available group thinking, with
 the aim of employing all the
 strength of critical intelligence, all
 the stamina of the human spirit, all
 the resources of ethical religion in
 the prophetic venture. Both by pre-
 cept and practice the college then
 foreshadows the society it foresees."

THE CHRISTMAS FUND REPORTS

Total receipts of \$66,833.83 are reported for the Christmas Fund of 1938. This is less than the \$73,620 which was received in 1937, and yet two considerations make it "almost a gain." Those who give to the Christmas Fund have been the most generous contributors to the Debt of Honor campaign. Business conditions through much of the year have not been such that one would expect 1938 to rank fifth in amount among the long series of Christmas Funds which our people have given. The welfare of our retired ministers lies near to the heart of our churches.

Two Important Books^{*}

By Mabel E. Emerson

Two books just published, requiring a vast amount of work on the part of the Editor, and a large group of collaborators—Mission Board executives and other expert students of Missions—will not appear in the list of “best sellers,” and yet are among the most significant books which have been issued in recent years regarding the Christian Movement throughout the world.

The *Directory of World Missions* gives the list of organizations, in the so-called sending countries, which are at work in the worldwide field; the list by areas of the foreign agencies at work, and, even more significant, the coöperative organizations which, increasingly, unite these various agencies. It is invaluable to those who are working in any capacity in the World Mission of the Church.

The *Interpretative Statistical Survey of the World Mission* is the first to be published since 1925. It was felt that in preparation for the meeting of the International Missionary Council to be held in Madras in December, 1938, a fresh survey should be issued.

The work has taken three years and the resulting volume is filled with information basic to the thinking of leaders of the “younger churches,” missionaries, mission board administrators, all careful students of the Christian Movement. In fact, it has a message, and an inspiring one, for anyone who really cares about the World Mission of the Church.

The *Survey* has at least two distinctive features: the first is that the “younger churches” around the world and not the missionary forces are made central; the other is that a series of excellent interpretative articles appear at the back of the volume, which do in very truth put

life into the dry bones of the statistics themselves.

These interpretative articles cover the material on the basis of types of work (The Church, Personnel, Elementary and Secondary Education, Theological Training, Higher Education, Medical Work, Bible Distribution, Missions among Jews), and also on the basis of geographical areas. The articles, written by experts, are of inestimable value to the student of the Christian Movement.

In the Foreword Dr. John R. Mott points out that the period since the last survey was issued in 1925 “has been a time of great social and political upheavals . . . characterized by the development of ultra-nationalism, and of grave international misunderstanding, bitterness and strife . . . of religious persecution and of real menace to religious liberty.” These conditions have profoundly affected all nations, and all phases of life, including the World Mission of the Christian Church, which has indeed been passing through a time of severe testing.

Yet, despite the severe testing of these unfavorable world conditions and despite the rapid falling off in financial support of the World Mission because of the depression, the major impression left by the *Survey* is reassuring.

There is reassurance in the evident growth of the “younger churches,” not only in numbers but in self-support, in the increase in the number of well-trained pastors, in the greater responsibility borne by national Christian leaders in educational and medical work, in social

**Interpretative Statistical Survey of the World Mission of the Christian Church and Directory of World Missions.* Edited by Joseph I. Parker and published by the International Missionary Council, New York and London.

and philanthropic activities; in the greater degree of coöperation among the many agencies at work, in the more serious intensive study of problems made in recent years by various Commissions, whose findings have stimulated the thinking of all responsible leaders.

The general impression we have had that there has been a marked falling off in the number of missionaries during the depression years is refuted by the figures here available.

Actually, between 1925 and 1938 the number of Protestant missionaries decreased from 28,011 to 27,483, or only 527, but there “still remains the question whether the steadying of missionary personnel in respect to numbers during the long depression has not been due to considerable measure to increase activity of the faith or independent missions.” Certainly during the period the Church of Rome has been increasing its missionary personnel, as is shown by the article written by Professor Latourette of Yale.

The interpretative articles make clear the trends of recent years and sharpen up the problems that must be even more earnestly studied and solved, if possible, in the years just ahead.

Not the least of these problems is that of the “unoccupied fields.” It will repay any thoughtful Christian to read the article on this subject, written by Mr. McLeish of the World Dominion Movement. While he points out that there are still vast geographical areas which have not been entered or have been inadequately occupied, he stresses even more the areas of life which have scarcely been touched.

Was there ever a more urgent call to the Church than that suggested in the following quotation: “There are also today great unoccupied fields for evangelism among the intelligentsia of all lands with

[Continued on page 81]

Camera News

By

Dorothy P. Cushing



THE JOY OF CHRISTIAN SERVICE

These two pictures really speak for themselves. At top we present Rev. and Mrs. Carl R. Dille with Thomas Minton and Nancy Patricia, newest recruits en route to Africa via Portugal where they are studying at present. The Dilles have had experience in American rural church work and are fully trained for the duties ahead of them. When they set sail last October they fulfilled a life ambition to serve God overseas. Here they stand on the threshold of a new opportunity, smiling and courageous. The American Board could place many more young workers like the Dilles in strategic points on the church's far flung frontier if it had funds with which to work.



NEARING THE LAST LAP

Dr. "Jim" (James B.) McCord, pioneer medical missionary and founder of McCord Zulu Hospital in Durban, South Africa, talks it over with a small patient. Dr. McCord is in his last term of service as an active missionary. Those who know him, however, feel he will never be anything but "active" until "the roll is called up yonder." He faces the close of over 40 years of devoted service to Africa also smiling and courageous.

There are 42 urgent positions calling for 57 persons within the next few years. Only a very few of these positions can be filled unless new funds are secured.

Foreign Flashes

● RUSSIA THEIR BEST FRIEND?

The students of China must be the nucleus of the new China. In North China, Christian workers are finding a warm response among the students. From South China Rev. Edward H. Smith of Ingtai writes a warning as his boat bumps down the rapids to Foochow. "The Church must be on the job now if she is to have power and influence over the students. In their suffering they are sorely tempted to feel that Russia is their only friend. While relief funds from America and England do count they are counterbalanced by the sales we continually make to their enemy."

● PEACEFUL ELECTION IN LANAO

The first election held in Lanao, Mindanao, Philippine Islands, outside the four large municipalities, came off without bloodshed. The Maranaws proved themselves more peaceful than many other provinces. Heated discussions, yes, but no violence. Large sums of money did not sway them for they voted for the candidate on the basis of what he could do for the province. *Lanao Progress*, the little English-Maranaw newspaper published in our mission, has had much to say about good citizenship.

● THE LUMP OF LEAVEN

The full influence of Christian missions can never be tabulated in neat little rows of figures. Said a Moslem Datu in Mindanao to Dr. Frank C. Laubach: "I was very angry at my neighbor over a piece of work but I remembered your principle of not entering into a fight and so my enemy and I have become reconciled."

● THE HAMMER AND SICKLE

India moves toward democracy. Progressive forces are compelling the 700 Indian states, feudal hangovers, to give responsible government. The Congress Party, with Gandhi still the unelected leader, is doing many good things, reports Lloyd L. Lorbeer of Pasumalai, but they are not going fast enough to satisfy the Socialists who are growing stronger. The Pasumalai mill strikers won—not with the Gandhi flag with its spinning wheel—but with the Red flag bearing hammer and sickle. Workers rightly demand a fairer share of profits but "if landlords and owners block their efforts to secure it in a constitutional way then India may be another Spain or Russia," he warns.

● LEAVES GREAT HERITAGE

The death of Kemal Ataturk, beloved president of Turkey, removes from the Near Eastern scene one of its most colorful and progressive figures. Mourning has been profound and sustained throughout the nation. One of Kemal Ataturk's gifts to the world was his bringing of peace to the warring Balkan lands. He once told his people: "The hand that wields the sword, grows weary; the hand that guides the plow, grows strong."

● THE TRIBUTE PERFECT

"If I were 17 instead of 70 I would desire nothing better than investing my life in such work as I have seen here today." So spoke Sir Robert Williams at Dondi, West Africa, in 1928. Sir Robert died last April and Africa lost a devoted friend. Never did Sir Robert hesitate to express his debt to, and appreciation of, the Christian missionary in Africa.

● THEIR LAST CHANCE GONE

Called away suddenly to Lobito, Rev. Richard S. Webb of Bailundo, West Africa, warned the mission attendant left in charge: "Don't take in more than 80 new pupils." Then came the avalanche and when the bewildered attendant got his bearings there were 148 new students. To Mrs. Webb and Miss Una J. Minto fell the heartbreaking task of sending them home. "May you never know the bitterness of shutting the door on eager, pleading faces," writes Miss Minto. "But, Dona, we have been climbing up a ladder and now we are getting to the top you say we can't ever arrive, EVER!" they cried. And to the majority turned away this was indeed their last chance.

SOLD OUT

It was market day in Koviloor, India. Around Dr. John J. Banninga and students from Union Theological Seminary, Pasumalai, gathered an interested crowd. They began to buy the gospels, scripture sections and tracts. Soon they had cleaned out the good doctor's supply intended for a six day itinerary! "We had to send a man back for more literature for the remaining days," writes Dr. Banninga. These tours are twofold in purpose—to help the people and to train these future Indian pastors, familiarizing them with the fields in which they will work later.

CHECKING UP ON US

While the latest Congregational Year Book to reach Africa shows a decrease of 44 Congregational churches in the U.S.A. the same period shows an increase of 39 churches in the mission field. Arthur J. Orner reports from Chikore, East Africa, six new churches. They are at widely separated points where groups of Christians have grown up around schools or preaching centers. Two are in the Sabi Valley and one is on the Tanganda Tea Estates where Christian managers take a deep interest in the welfare of the workers.

CHEERS FROM THE VISITING FIREMEN

It is unwise, if not impossible, to keep friends and relatives from "sitting in" on an operation at Dondi Hospital, West Africa, reports Mrs. H. Veazie Markham, wife of the doctor, and herself a nurse. She tells of a Caesarean birth to a mother, wife of a Christian elder, who had lost 6 children. All the old women from her village sat on a bench in the operating room. At the baby's first whimper they arose "as one man" and shouted with joy. "Much as you might expect if their team had made a touchdown," explains Mrs. Markham now home on furlough. The Dondi hospital last year gave over 113,700 treatments and cared for over 10,000 in the dispensary.

VICTORS IN THE MIDST OF DEFEAT

Over 150 sweet childish voices rang out in Teng Shih Kou church, Peiping, North China, at the annual thanksgiving service for children. They sang Van Dyke's Hymn of Joy. Then they sang "Saviour, Like a Shepherd Lead Us." Writes Miss Margaret Dow: "In these days when there is so much outside our compound walls to make us discouraged, a look into the faces of these children and their teachers reminds me that there are forces other than evil abroad in this land. We need to finish the hymn . . . 'Father love is reigning over us. Brother love binds man to man. Ever singing, march we onward. Victors in the midst of strife.'"

THE MOULTONS MEET THE MASS MOVEMENT

Rev. and Mrs. Joseph L. Moulton of Rahuri, India, are working in the midst of a mass movement where whole families or villages ask for Christian teaching. "Sahib," comes a message, "we want to become Christians. Send us a preacher to teach us so that we may be ready for baptism." Covering as much territory as they can, and supervising resident workers, the Moultons yearn to be quintuplets. A cart load of men drove through Rahuri. They saw the Moultons. Frantically waving they rushed toward them. "We don't want fields, we don't want money, we don't want food, we don't want land—we want your prayers and to be taught the way of God," they cried.

REBUKED BY HER OWN

"If you can't help us in this, what is the use of our becoming Christians?" cried a tired, harassed Indian village woman, a new Christian from an outcaste group who had to procure ALL water for her family by placing pots on a 15 foot high caste wall and begging until someone condescended to pour water into her jugs. Hardly had her cry died on the breeze when her companions rebuked her sharply. "It is the *spiritual* water," they said "which is more important than this water."

"I WANT TO BE A NURSE"

Juliet is 12, going on 13, but she looks much younger. She is in the 9th grade at Chikore school. She wrote an essay and said: "I want to take care of the little babies and sick men and women. . . . I want to help my countrymen. . . . I want to be a nurse." So young Africa is being taught in our schools the meaning of Christian service.



Left to right (seated): A. Shearsmith, Headmaster St. Peter's Anglican High School; S. R. Dent, District Inspector of Native Schools and Pathfinder Scout Commissioner for Midlands of Natal. Taken at training camp last July in Maritzburg. Real men doing a real job.



undo. "We can continue to train leaders in the schools but there is still a tremendous need right in the villages to encourage and conserve the little Christian groups, who, because they are new, need constant and friendly help. The answer to this supremely pressing problem for the moment is more missionaries for village work in Africa."



BUILDING CHRISTIAN MANHOOD AND WOMANHOOD IN AFRICA

An inter-creedal, interdenominational group of Christian men working through the Boy Scout (Pathfinder) Movement in Africa to help its boys. Left to right (standing): Rev. Father Schimelick, Roman Catholic priest, Quartermaster; D. McMalcolm, Chief Inspector of Native Education for Natal and Divisional Scout Commissioner; Rev. A. W. Cragg, Wesleyan minister, Divisional Secretary; our John A. Reuling, Divisional Commissioner for Coast of Natal and head of Training Department, Adams College.

AND THE GIRLS?

A group of Means School graduates, Class of 1938, Dondi, West Africa, a union school supported by the American Board and the Board of the United Church of Canada. These are choice, trained girls with solid Christian character foundations. They will do much for their people BUT

"We are still able to do very little for that great class of people in the villages who cannot go to the schools and who need trained leadership," writes Rev. Lauretta A. Dibble of Bails.

YUM! YUM!

Means School girls in cooking class swing a mean spoon! Materials and equipment are kept as far as possible like the things the girls will have at hand in their home villages. Peanuts, sweet potatoes and corn meal play a large part.

Two Important Books [Continued from page 76]

nom other systems of thought hold sway to the exclusion of the Gospel . . . notably . . . anti-Christian systems claiming to dominate the whole of life which are in complete harmony with the Gospel of Christ. "Thus only can be described . . . Fascism, Naziism, Communism, and Marxist Socialism; and in an even wider field, materialism, syncretism, and religious indifference dominate the minds of great masses of men making them impervious to the Gospel and challenging its claims at every point.

"Still further, there are unoccupied fields within the Christian Church itself where there are hundreds of millions of nominal Christians. . . . Before this total picture of the unreached regions of the human mind, the problem of the missionary occupation of geogra-

phical areas is by no means the gravest confronting the Christian Church. . . . Everywhere the spirit of the world is organizing itself in opposition to the spirit of Christ and the battle is set on the widest scale."

If we have not fully grasped the significance of the "Ecumenical Church" so much talked about since the Oxford and Edinburgh Conference of 1937, these tables of figures, so ably interpreted, should make that Church real and vital.

The task involved in the World Mission should in itself help to draw Christian churches everywhere together into one Church, for despite its failures and short-comings that Church is the heart of the Christian *Movement*, and in that Movement is the one sure hope of international and interracial brotherhood, enduring peace and abundant spiritual life.

A study of the *Survey* makes one feel the fitness of the sonnet written by Miss M. M. Underhill, of the staff of the International Review of Missions, which appears at the front of the volume, for one does indeed feel "the Master moving in His Church below."

THOUGHTS ON THE STATISTICAL SURVEY

To whom a talent by the Lord is lent
Makes it his constant care, with labour fine,
To hold it as a trust. His life is spent
In striving to interpret the divine.
He will create, of sound or hue or line,
A thing of beauty; for his high intent
Is of his skill to make a sacrament
The glory of his Master to enshrine.

No less to the discerning, to the wise,
These figures—rank on rank, austere yet
fair,
Assembled patiently with ordered care—
These too assume a sacramental guise;
And human lives behind the figures show
The Master moving in His Church below.

Personnel of the Boards

Golden Jubilee

MARY FLORENCE DENTON, Ed.D., has fairly recently celebrated the fiftieth anniversary of her arrival in Japan. For forty years an active missionary, she has continued to live in Japan, hardly less active, for ten years more. She has done one most remarkable service to Woshisha University and on November 29, 1938, the University entertained her at the Miyako Hotel in Kyoto and Professor Rokuro Nakako made an address, referring to her past. She had refused to permit any more festive celebration of the occasion. Five years ago the Order of the Sacred Treasure had been conferred on her, and in 1931 Williams College had bestowed on her the degree of Doctor of Education. But, in addition to her educational work she had been active in organ-

izing Red Cross, Y.W.C.A. and W.C.T.U. work in Japan.



David Gray

Our New Secretary

THE election of Harry Thomas Stock as General Secretary of the Division of Christian Education

created a vacancy in the Department of Young People's Work for which David Gray, pastor of our church in South Hadley, Massachusetts, has been chosen by the directors of the Board of Home Missions.

In this position Mr. Gray will be coordinate with Miss Lucy Eldredge. It is anticipated that they will share equally in developing the Pilgrim Fellowship and our work with high school boys and girls, but that Miss Eldredge will have sole responsibility for the Intermediate age while Mr. Gray will look after the older young people.

Mr. Gray conceives of his task in the same way as have Harry Stock and Lucy Eldredge—as a ministry to youth. He is more concerned with the Christianization of young people than with the promotion of an organization or the working out of theories of religious education.

For one who has just passed his thirty-first birthday, David Gray has had a remarkably wide range of experience. He is well trained in three fields—theology, religious education and young people's work.

Mr. Gray was born in the north of Ireland of Scotch Irish Covenantan stock. As a boy of eleven his family moved to Winnipeg, where he graduated from grammar school and entered high school. Four years later his mother's health made necessary their moving to Los Angeles.

He seems to have fitted quickly into the American scene, for in two years he became editor of the school annual, manager of the coöperative store and president of the student self-government organization. Following high school graduation he worked for an insurance company for a year and a half.

Pomona was Mr. Gray's college. Here he entered somewhat into athletics, more into the social life, and most of all into intellectual and religious activities. Again he edited the student annual and gathered in a number of awards in the field of public speaking. By way of extra-curricular activity he carried on church work in Ontario, Pomona, and San Bernardino. For three years he was assistant camp director for the Los Angeles Boy Scout Council. The year of his graduation from Pomona he married Helen Katharine Lorbeer, whose cousin, Lloyd Lorbeer, is an American Board missionary in India. They have a four-year-old daughter and a two-year-old son.

From Southern California the Grays proceeded to Hartford Seminary. At the end of his middle year Mr. Gray received the Theological Prize, while as the ranking member of the class of 1933 he was awarded the William Thompson fellowship for foreign study. In 1935 he became a Doctor of Philosophy of Edinburgh University. During these years he assisted in the work

of the Center and Asylum Hill churches of Hartford and served as pastor of the Hope Congregational Church of Edinburgh.

Since returning from his foreign study Mr. Gray has been pastor of the college church at South Hadley, Massachusetts. He has also been active in summer conferences and religious education leadership among the churches. He will assume his new position on April 10.

• • •

A. E. Parson Leaves

FEBRUARY first sees the conclusion of nearly nine years of faithful service to the Minnesota churches as A. E. Parson leaves



Augustus E. Parson

the position of assistant superintendent to seek a pastorate. During this period he has been the trusted friend of many troubled congregations and takes pride in Minnesota's record of not having lost a church on account of the trying years of the depression.

Augustus Edwin Parson was born on an Ontario farm during the late seventies. His earliest memory is of receiving a leather-bound New Testament on a Christmas tree in 1883. He joined the church as a boy.

At the age of thirteen he was taken out of school to drive the main team on the farm. After that he had only four winters in grade

school. At seventeen he began his apprenticeship as a carpenter, a trade which he has since found useful in many ways, particularly in securing his later education.

In 1897 he went west to Manitoba, partly to escape from the call to the ministry and partly to make his fortune. But the western prairie only added the consciousness of a great human need to the urge toward the pulpit. One day at his bench he promised God that if the way opened up to preach that he would walk in it. In six months he was in high school and in 1904 he graduated from Wesley College in Winnipeg and was ordained to the ministry. The same year he married Margaret Edith Irvines who shared his fortunes for 27 years.

The call of the Vine Church brought A. E. Parson to Minneapolis in 1922. In 1930 he was invited to become pastor-at-large and was later made assistant superintendent. Upon the death of Superintendent A. K. Voss in 1935 he "carried on" as acting superintendent for ten months. Having always conceived of his work as that of a pastor, it is natural for him to return to the active pastorate once more.

• • •

George Stickney

ON January 23, George E. Stickney, for the past six years pastor of the Federated Church of Fergus Falls, Minnesota, became Director of Religious Education and Young People's Work for the Minnesota Conference. This is a new position which has been created in order that a more intimate and effective service may be rendered to the local churches.

George E. Stickney was predestined to some such role as this in our church life. Throughout his boyhood his father, the "inde-fatigable" E. H. Stickney, was "on the road" first in Sunday School

work and later as superintendent of North Dakota. His son admits that he has inherited a love of travel.

In Fargo George Stickney grew up and received his college training. He graduated from Chicago Seminary just a year behind the class of 1916, which was made famous by Wendell Fifield, Harry Stock, Sam Beck, Hudson Pitman and others.

While in the seminary Stickney was for two years associated with Hubert Herring in the religious education work of the Burlington, Wisconsin, church. Here he also served a brief pastorate until the war carried him into Y work and then into a chaplaincy. He spent eight months in France.

Upon returning to this country George Stickney became Director of Religious Education and Young People's Work in the church at Appleton, Wisconsin, of which Harry E. Peabody was then the pastor. This was followed by five and a half years with the church in Jacksonville, Illinois, and six and a half years with the First Church of Beloit, Wisconsin, from which he went to Fergus Falls.

In the seminary George Stickney majored in Religious Education. Both he and Mrs. Stickney worked the first young people's camp in Illinois which was held at Dixon under the direction of R. W. Gammon quite a few years ago. For the past four years he has been director of the Minnesota camp at Lake Independence.

He writes, "I love Minnesota and I do not think that there is a finer group of young people anywhere." Both he and the young people will have many happy times together in the years ahead.

Tyler Redivivus

ALTHOUGH the calendar convinced W. A. Tyler that it was time to retire" from the superintendency of Nebraska last spring, his

own instincts suggested that what he really wanted was a nice tough job. This he found by accepting the pastorate of our church at Ogden, Utah—an old organization which in recent years has experienced considerable difficulty in discovering just what it was living for. Just now things are stirring in Ogden. Mr. Tyler reports:

"On September 11th we began a Go-to-Church campaign to last for four Sundays. The object was not to have a big attendance on one Sunday as is sometimes done on 'Rally Day,' but to lift the whole level of church attendance. The



George E. Stickney

results were encouraging and we have entered upon another effort lasting through October. We propose then to continue with the new plans for November.

"The average attendance in June was 25, July, 26, August, 22. For the three months, 24. During the four Sundays of the campaign it was 43½. On October 9, though the day was rainy and cold, it was 49. We have proceeded upon the conviction that the church service is central in the life of the church. Therefore, unless people can be induced to attend church it is hardly worthwhile to ask them to join. Moreover, that the attendance

should begin with the members. If they are not interested it is an impertinence to expect others to be interested. 'Let Judgment begin at the house of God.' 'Let it begin with us' are our mottoes.

"Not only has attendance increased, there is a new spirit in the church. People see that something can be done. By invitation and visitation they are helping. Their enthusiasm is contagious. The Sunday school has started. The young people voted to organize a Sunday evening group."

On New Year's Day W. A. Tyler married Miss Eleanor Burnett.

Eleanor Burnett

ELEANOR BURNETT, formerly of Japan, is having an interesting time working with the young people of our Japanese churches in Salt Lake City and Ogden, Utah. She writes: "In return for various invitations which the Salt Lake City Christian Endeavor Society has extended to the Buddhist Young People's Society, the latter entertained the Salt Lake Christians at the Buddhist Temple. After a lecture on clean, moral living, a social hour was enjoyed and refreshments served. It is encouraging to note the increasing friendliness on the part of the Buddhist young people. They seem to feel that we have something to offer which they do not find in their own church.

"One of the Japanese girls is president of the Ogden District Christian Union. Each Society in turn entertains the others at a monthly get-together. It was the turn of the Japanese in September. Four different church groups drove to the mouth of a canyon where we built our camp fire, ate watermelon, and climaxed the evening with a beautiful candle-lighting service for installing the new officers of the District Union. It was a beautiful scene—the camp fire lighting up the earnest faces of the fifty or more

young people gathered there, the soft night sky studded with stars, and below down the mountain side the lights of the city looking like the sky upside down."

Miss Burnett married W. A. Tyler on New Year's Day.

• • •

Robert Whitaker

REV. AND MRS. ROBERT BURDETTE WHITAKER, who sailed December 1, 1938, returning to the North China Mission, had gone out first to Shaowu in 1916, but the cli-

mate proving too severe for the children returned to America and Mr. Whitaker served as pastor of the church at Paradise, California, until reappointment in 1920 when they went to North China where the climate was more favorable. They worked two years in Peiping, then for seven years in the rural area of Lintsing, where strenuous touring after a while broke down Mr. Whitaker's health. In America he recovered and has been pastor in California and in Oregon. Now, the receipt of special funds desig-

nated for the support of the Whitakers is enabling them to return without delay to the work in China.

Mr. Whitaker was born in Shirley, Massachusetts, but was educated on the other side of the continent at California College and at Pacific Seminary; was pastor and teacher in Hawaii for two years and home missionary for one before appointment by the American Board. Mrs. Whitaker (Louise Gulick) is a third generation missionary whose father served in North China and Japan.

➤ This, That, and the Other ➤

Where Relief Funds Help the Church

"It was quite a shock to learn the extent of relief expended upon this community. Our church treasurer informs me that all but two families in this church are on relief (that should, I believe, be corrected to four). This necessarily limits the program of the church, but the people out of cash grants from the A.A.A., and even in some cases from direct cash relief, carry the portion of church finance not provided by the Home Board. An apportionment goal of fifty dollars has been met for several years and the treasurer expects us to be able to do the same this year. Worship and church school services are attended very well. One key member takes a great interest in our Association and all district meetings of an interdenominational nature. The young people attend church in a body and comprise the choir. The choir and a class in violin are conducted by the pastor." *From a North Dakota home missionary.*

In the Mountains of New Mexico

Harold E. Johnson, pastor at Santa Rita, New Mexico, writes:

"Early in June the pastor took a group of his older Boy Scouts on a pack trip into the primitive area of the Gila National Forest. The boys walked and had burros to carry their duffle; I rode a horse and a burro carried my outfit. We traveled about 50 miles into the forest; camped four days in a beautiful canyon by a mountain stream and returned home. The only regrettable feature of the trip was the shortness of the period spent in that wonderful region.

We explored cliff dwellings and canyons which led off the main one in which we were camped; and had a thoroughly enjoyable time which will become one of the most cherished memories of the boys and their leader as well."

Negroes Are Generous

The following editorial from a Raleigh, North Carolina, newspaper, is significant on several counts:

"One of the finest examples of community service seen in Raleigh in a long time was the oversubscription of their quota by more than 50 per cent by the Negro division in the Community Chest drive which was concluded Tuesday evening.

"The quota of the Negro division was fixed by those in charge of the drive on the same basis of ability to give and hope-to-get upon which the quotas of all the other teams were fixed. Thus on the basis of their ability to give the Negro team collected and the Negro citizen gave half as much again as was expected.

"It is true that the Negro gift totaled only a small part of the check contributions. It is also true that the ability to give among the Negroes of Raleigh is small in comparison with the ability of the wealthy and more secure whites. But had the white people of Raleigh responded in terms of the giving asked of them as well as the Negroes have done, there would be not \$57,300 in the Chest but more than \$80,000.

"White people as a group and white givers as individuals owe the

HEADQUARTERS
for **CHOIR GOWN**
PULPIT ROBES • EMBROIDERED
HANGINGS • STOLAS • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE
NEW CATALOG on Request
NATIONAL ACADEMIC CAP & GOWN CO.
821-23 ARCH ST. PHILADELPHIA, PA.



groes of Raleigh salute and emulation."

The chairman of the Negro committee was E. C. Lawrence, pastor of the First Congregational Church.

Have You Some Old Hymnals?

Hymnals are sadly needed in two places in the South: at Bricks, North Carolina, where religious services are conducted in the old college chapel by Mr. Neill A. McLean, and at Athens, Alabama, where we have a lovely new church of which Rev. W. J. Turrentine is pastor. If you are interested, write to either of these men.

Hurricane Appeal Brings \$93,000

On October 11 the Board of Home Missions asked the churches which were owing it money on church and parsonage mortgages to make a special offering for the New England churches which had suffered in the hurricane of September 1, the amounts so contributed to be credited against their indebtedness. Out of the 1,267 churches to which

this appeal was sent payments were received from 825 churches totalling \$93,000, which is a response of nearly 66 per cent, while the average received was a little more than \$110 per church. Remittances came from both Alaska and Puerto Rico as well as the intermediate regions.

How a Home Missionary Spends His Grant

Most of the ministers working under the Board of Home Missions are supported in part by the church or churches which they serve and in part by home mission funds, the proportion depending upon circumstances. One of our South Dakota ministers offers the following accounting:

"The sixteen dollars a month which we receive from the Board mean a great deal to us. The money is spent mentally several times before the check arrives. We make it a habit to use this special fund for special purposes. Last month's check covered the following items:

Oil heater for the car	\$3.00
Not a luxury in this country but a car saver	
Spark plugs	3.60
The first change since the car was purchased after running more than 26,000 miles	
Frost shields	1.69
Life Insurance	5.00
Gas	1.00
Offering	1.00
Book bill	1.00
The remainder for small incidentals	

"What are the spiritual returns? They are not so easily evaluated. Church attendance, Sunday School, missionary society, boys' club, social hours for adults may or may not have spiritual values. But the church is the only agency that throws a gleam of hope and joy in the community besides the school, which closes its doors daily at four. Our young people leave for a larger life, college, commercial schools or industrial positions. There is a differ-

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ence in the youth that are influenced by the church, made possible by the support of the missionary minded friends far and near."

Seth Baggett's Health Center

Not content with organizing and building four churches in Southwest Louisiana during the last six years, Seth Baggett has become concerned for the health of the people whom he serves. During the General Council meeting last June he received a gift of \$500 from a resident of Beloit for the erection of a clinic building at Reeves. Here is his "report of progress":

"The clinic movement is advancing in a most remarkable manner. Three weeks ago, the foundation was laid for a building large enough for an operation room 12 x 22; two rooms for beds 14 x 15; a hall 7 x 19; bathroom 7 x 8; and a kitchen 12 x 14. To erect such a building, it was necessary to purchase 12,000 feet of lumber; concrete foundation

materials; shingles; nails; locks, etc., and 18 windows and 8 doors. We succeeded in securing this material from a lumberman near here and having it delivered for a little more than \$530.00. It was then contracted for \$175.00 and we have the building almost finished, lacking only the hanging of some doors and a few minor jobs inside. The people responded in an unusual way to this call, and \$193.00 was received from the local field. One who is acquainted with the people of this section knows that it takes real giving and sacrifice to secure such amounts.

"We have a few things promised in the way of furnishings, and hope to see it fully equipped as we go along. It is our desire to make this free to the people and also to the doctors to enable them to serve the people at a low cost. Untold suffering is experienced in this section because of the lack of funds to provide proper medical care. Also the

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nearest hospital is 35 miles away and one must have the cash to get attention there. Mrs. Baggett and drive approximately 8,000 miles per year securing medical aid for the people of this parish. We hope to see much of this eliminated.

"An effort is being made to secure a resident nurse for the clinic, and we hope to have a resident doctor located here in the near future. If we can secure the nurse, have the clinic furnished and provide necessary conveniences, I am almost certain of the doctor. Also many doctors from nearby towns have promised some service when we get things arranged for them."

The Chronicle

URLLOUGHS AUTHORIZED

Rev. and Mrs. Charles M. Warren of the Japan Mission, a leave of absence from May 19 to September 16.

Mr. and Mrs. Roderick Scott of the Foochow Mission, beginning in December, 1938.

Daniel Hand Educational Fund for Colored People

Total Income received from investments from June 1 to November 30, 1938 \$37,752.25

Month of December, 1938 4,766.25

Total for 7 months ended December 31, 1938 \$42,518.50

American Missionary Association Division

The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, *Treasurer*

Dr. and Mrs. Walter F. Hume of the Marathi Mission, beginning in January, 1939.

Miss Margaret C. Hammaker of the Marathi Mission, beginning in July, 1939.

Miss Jessie E. Martin of the Near East Mission, a leave of absence for the summer of 1939.



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Rev. and Mrs. James K. Lyman of the Near East Mission, beginning in July, 1939.

Miss Louise F. Torrence of the East Africa Mission, beginning in the spring of 1939.

SAILED FOR THE FIELD

Dr. and Mrs. Alan B. Taylor, Miss Minnie E. Carter, Miss Lavinia Scott, from New York, December 14, returning to the South Africa Mission; Miss Elizabeth Halsey joining the South Africa Mission.

ARRIVAL ON THE FIELD

Rev. and Mrs. Henry A. Stick, at Durban, Natal, November 2, returning to the South Africa Mission.

ARRIVALS FROM THE FIELD

Rev. and Mrs. Ralph L. Abraham of Natal, South Africa, in New York, November 30.

Mr. and Mrs. Roderick Scott of the Foochow Mission, in Los Angeles, January 8.

Rev. and Mrs. Clifford G. Manshardt of Bombay, India, in New York, January 5.

MARRIAGES

Ruth Maretta, eldest daughter of

Mr. and Mrs. F. Sidney Darl of the West Central Africa Mission, to Mr. Harvey Homer Smith, at Lakewood, Ohio, December 25.

Rev. William A. Tyler, formerly superintendent of Nebraska, at present pastor at Ogden, Utah, and Miss Eleanor L. Burnett, formerly with the Japan Mission of the American Board, at present social worker with the Japanese churches in Ogden and Salt Lake, in Ogden, Utah, on January 1.

Rev. M. Holmes Hartshorne, pastor at Wilmington, Vermont, and Ruth Scotford, Student Summer Service 1933-1935, staff of the John C. Campbell Folk School 1935-1936, in New York City on January 13.

BIRTH

To Superintendent and Mrs. Ralph Lee Woodward of the Central South, a daughter, Ida Margaret, on December 13 in Oklahoma City.

DEATHS

Rev. Charles C. Creegan, District Secretary American Board 1893-1909; President Fargo College, S.D. 1909-1912, in Brooklyn, January 3.

Lillian J. Honiss, R.N. at Gaziantep, Turkey, Jan. 8.

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